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SOCIETY *C.A.*

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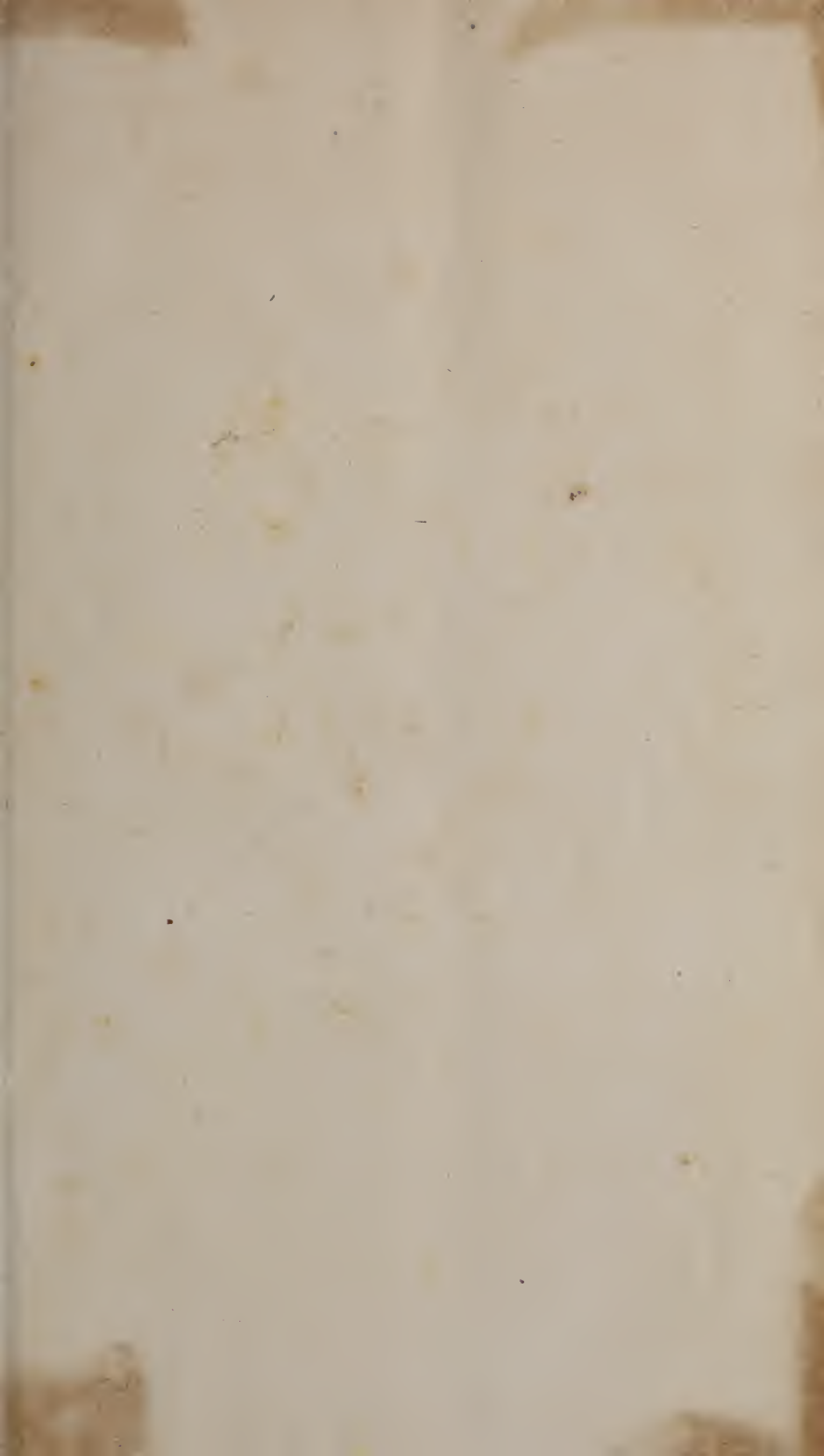
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VIEW OF THE ENGLISH BAPTIST MISSIONARY SOCIETY.

ORIGIN OF THE SOCIETY.

IN the year 1784, the Baptist association, meeting at Nottingham, resolved to devote the first Monday evening in every month to special prayer for the extension of the Redeemer's kingdom. Preparation was already making, in the divine administration, for the calling forth of individuals, who should serve as leaders and master-spirits in achieving the glorious work to be afterwards accomplished by British Baptists. Early in his ministerial career, Mr. (now Dr.) Carey was led to a serious compassion for the unevangelized world. And, though he arose from obscurity, yet the accurate geographical knowledge and facility in attaining languages which characterized him, were evidences that God had designed him for a peculiar crisis in the history of the church.

When the Almighty has lofty designs to be effected, he generally arouses the attention of several of his people simultaneously, in different districts, to the requisite efforts. Thus, when the fetters of papal bondage were to be broken, Luther was not left alone to sound the note of alarm from his convent at Wittemberg. Calvin and Zuinglius, Knox and Melancthon, felt a congenial flame kindling in their bosoms, and, by their united efforts, all Europe was convulsed. So in England, other hearts were prepared by the Holy Ghost to respond the emotions and to sympathize in the ardent feelings of Mr. Carey. At a ministerial meeting in Clipstone, Northamptonshire, in 1791, Messrs. Sutcliffe and Fuller preached two missionary sermons; and Mr. Carey afterwards urged the brethren to adopt some resolution, which should serve as a primary effort for the evangelization of the heathen. The effort, however, was thrown back upon himself; and he was requested to publish a missionary essay, which he already had in manuscript, and thus summon the attention of Christians to their obligations to use means for the conversion of the heathen.

At the next annual association, in Nottingham, Mr. Carey was appointed to preach. The subject that had long been uppermost in his mind, it was very natural for him, under such circumstances, to present to his brethren. And, indeed, if he could succeed in drawing the attention of the ministers to the duty of missionary effort, he would, in fact, gain all he wished; for the sensation, thus produced, would infallibly communicate itself to every portion of the church. He chose the text—Isaiah liv. 2, 3;—"Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not, lengthen

thy cords, and strengthen thy stakes ; for thou shalt break forth on the right hand and on the left ; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." From his text, Mr. Carey deduced the noble exhortations—expect great things from God, and attempt great things for God. The effort was not in vain. It was resolved that a plan for a missionary society should be prepared and presented at the next meeting, at Kettering. Thus were his incipient efforts crowned with cheering success ; and the object he had so much desired was, at length, in a fair way for accomplishment.

At the meeting thus appointed, October 2, 1792, after the public services of the day were ended, the ministers retired for prayer. They then solemnly pledged themselves to God and to each other, to make a trial for introducing the gospel amongst the heathen. They opened a subscription at the time, which amounted to little more than fifty dollars ; but they regarded it sufficient for present purposes ; and resolved not to ask for the aid of the public till their plan of operations and prospects of permanent existence could be made more sure and encouraging. All the endeavors within their power were put forth to ensure the purity of the infant society ; and, notwithstanding all the difficulties that presented themselves, at home and abroad, they proceeded, with trust in God, to select a committee to superintend their early concerns. As a large body would have been found, for several reasons, inconvenient, they chose the Rev. Messrs. Ryland, Hogg, Carey, Sutcliffe and Fuller, for the first committee, and Messrs. Hogg and Fuller consented to act, respectively, as treasurer and secretary of the feeble band.

#### NAME AND CONSTITUTION OF THE SOCIETY.

Christian charity, and a pure desire to promote the kingdom of Christ and the salvation of men, as distinct from the interests of sectarian partiality, were the bright stars that shone on the nativity of the society. "So far were we," says the historian, "from having in view the exclusive promotion of our own peculiar principles, as Baptists, that we were determined, from the beginning, if no opportunity appeared for sending out missionaries of our own, that we would assist other societies already in being, among the Presbyterians and Moravians." But considering the probability, under existing circumstances, that more could be accomplished by leaving each separate denomination of Christians to exert the utmost of their own energies, they took the name—"THE PARTICULAR (OR CALVINISTIC) BAPTIST SOCIETY FOR PROPAGATING THE GOSPEL AMONG THE HEATHEN." All persons subscribing 10*s.* 6*d.* per annum, donors of £10 or upwards, and ministers making annual collections on behalf of the society, are considered members. A general meeting of the society is held annually, for the choice of officers and other business. A general committee of eighty members is appointed to circulate missionary intelligence, and promote the interests of the society in their respective neighborhoods ; and a central committee, selected from this general committee, conduct more immediately the affairs of the society, and meet monthly in London, on a fixed day, for the transaction of business. The select committee consists of twenty-five members, of whom sixteen reside in or near London, the remainder in the country. Five are required to form a quorum.

Previously to the year 1819, the annual meetings were held in October, and, like the triennial convention of American Baptists, at places designated at each meeting. Since that time, the annual meeting has been held uniformly in London, in the month of June.

#### OPERATIONS OF THE SOCIETY.—EAST INDIES.

In November, 1792, the month after that in which the society was formed, divine providence opened a way for the commencement of efficient operations. Mr. John Thomas, who had been preaching to the natives in Bengal for several years, had returned to the metropolis, and was endeavoring to estab-



lish a fund for the support of a mission in that country, and to procure an assistant to aid him in his foreign work. He had first sailed to Bengal in the year 1783, as surgeon to the Oxford East Indiaman, and, soon after his arrival, began to feel an earnest desire for the promulgation of the gospel in those regions. He had not then, however, the slightest intention of becoming a missionary of glad tidings, under that specific character, to those whose cause he pleaded. He returned home with the vessel, and was baptized in London, in 1785. After his baptism, he began to preach occasionally in and around the metropolis, and, with the advice of friends, he sailed again for the east in 1786. On arriving at Calcutta, he found a few serious persons, to whom he preached every Sabbath evening. One of these friends earnestly exhorted him to remain in the country, learn the native language, and devote the remainder of his life to the propagation of Christianity among the Hindoos. At first he felt decidedly unfavorable to the proposition. Numerous obstacles seemed to crowd around him, as will always be the case, where men seek to hide themselves from God. The reluctant heart can always find excuses enough to shield its own unwillingness. The will of the Spirit, however, was manifest. And the Holy Ghost would have him set apart, like Paul and Barnabas, to the work whereto he had called him. The importance of a personal engagement in the mission weighed more and more heavily on his mind; and, after several weeks of prayer and inquiry, he gave his final consent. To encourage his heart, God had given him two Europeans, as seals of his ministry, and pledges of success in his future labors in the cause of Christ. Upon some of the natives, too, his efforts were not in vain. Two or more gave good evidence of conversion; and others were led to serious inquiry.

Having learned these facts, and observed the ardent spirit of Mr. Thomas, the committee applied to him at once to return to Bengal, as a missionary under the patronage of the society. They also solicited Mr. Carey to go out as his colleague; and, as they had anticipated, he acceded, without hesitation, to the request. His people at Leicester felt, of course, that his separation would be a severe affliction; but churches, trained under a faithful ministry and instructed in the paramount authority of the voice of God, never selfishly withhold their pastors, when Providence summons them to another field. The Almighty has abundant resources; the treasure-house of his gifts is never exhausted; though he bereaves his servants of one blessing, it may be only to prepare the way for another. Though Dr. Carey was taken from Leicester, yet that people afterwards enjoyed the splendid talents and lofty energies of Robert Hall, to reap the abundant harvests sown, and to lead in the paths of holiness the lambs of Mr. Carey's spiritual fold.

The missionaries were set apart to their arduous work, in a meeting held at Leicester, March 20, 1793; and, in the following June, they left the shores of England. On their arrival in Balasore roads, in November, they landed at a bazar, or market-place. Mr. Thomas soon entered into serious conversation with the natives; and the people, leaving their merchandise, assembled together for the express purpose of hearing the gospel. After having attentively listened for three hours, the Hindoos expressed an earnest desire that the missionaries would take up their abode with them.

Before they departed from England, it was distinctly understood that the brethren should be supported by the society at home, until they were able to provide for themselves. This arrangement, by which a large proportion of their time must be devoted to secular affairs, may seem to us strange and unworthy. But before we condemn the course of our British brethren, it becomes us to remember that they were just setting out in the missionary cause. They could gain knowledge only by experience; and in a work so complicated and difficult, we are not to wonder, if their earliest plans afterwards required modification. Indeed, although we should recoil at the thought of permitting our missionaries thus to seek their own support, perhaps this was, on the whole, the most judicious way of introducing them to the notice of the heathen, and giving them frequent opportunities of intercourse, and a chance

of extensive influence. According to the plan, Mr. Thomas established himself at Calcutta, designing to maintain himself by his profession as a physician; while Mr. Carey hoped to attain the same end by cultivating a few acres of land, on one of the fertile streams of India. But although they occupied themselves to a limited extent in temporal employments, their chief object in residing in the country was to devote themselves to the spiritual good of the heathen. Their sphere of usefulness, in the labors they had thus chosen, would, at best, have been small. But Providence prepared for them stations of more importance, and where they had the prospect of far greater usefulness. At the solicitation of a wealthy manufacturer, both the brethren accepted the superintendence of indigo factories, where their influence extended over more than a thousand persons, and their daily contact with the Hindoos contributed rapidly to increase their acquaintance with the language of the country. "With the aid of an interpreter," Mr. Carey observes, "I am enabled to go out, especially on the Lord's day, and preach the gospel to the natives." On account of the character of the population in the villages, the assemblies were small; but, frequently, composed of *all* the villagers. In addition to their secular employments and their missionary labors, the brethren were ever attempting little acts of kindness to the natives. By his skill in medicine, Mr. Thomas excited attention, and often had opportunities of administering to the spiritual necessities of those, who sought relief from bodily afflictions.

In November, 1795, Messrs. Carey and Thomas formed a church at Mudnabatty, consisting of themselves and two Englishmen, who had settled in Bengal, and were now baptized. Such was the commencement of the church of Christ in that heathen country; and from such a beginning, sprung the important branches of our Zion, which now overshadow the land.

In the spring of 1796, Mr. John Fountain was recommended to the directors as a fit person, for his talents and missionary zeal, to be engaged for the Bengal mission. Not waiting for him to come to the Board and offer his services, they sought him out, investigated his character and abilities, and sent him at once to the aid of the brethren. He arrived in the following September. About this time, success of a cheering character was beginning to attend the labors of the missionaries. Mr. Fountain says, in a letter, "the first Sabbath I spent at Mudnabatty was a very affecting one—a relation of which may not be unacceptable. But I must first tell you that, on the day after my arrival, one of the idolatrous feasts of the Hindoos was celebrated. They had been drumming and dancing before the idol three days and nights; but this evening it was to be thrown into the river. Brother Carey went among them, and spoke for some time respecting the folly and sinfulness of their practice; but, not being able to procure their attention, he addressed himself to the officiating Bramin and some of the wildest devotees, who were much ashamed before him, and went away. Just as he had left them, a letter was brought from brother Thomas, stating that he hoped a good work was begun at Moypauldiggy, and requesting brother Carey to come over and speak to the people. We accordingly went on the Saturday; and on the Sabbath, at sunrise, worship began, when nearly an hundred people were assembled. Great attention was paid by all present; and, after breakfast, three persons came to converse with our brethren concerning the state of their souls. They seem to be hopeful characters, and are daily in the habit of praying together. They appeared deeply affected, when I informed them, through the medium of brother Thomas, that the people of England were praying earnestly for their salvation. 'What!' said they, 'do they pray for us?' At half past three o'clock, the natives assembled more numerously than in the morning. Brethren Carey and Thomas both preached again. They declared, that I had witnessed more seriousness and attention, my first Sabbath, than they had seen all the three years they had spent in India."

The utility of village-preaching is felt every where by the missionaries of the cross. Multitudes who, otherwise, would never hear the words of life, are thus brought within the sound of the gospel. And although their brief stay

may leave comparatively a slight impression, yet a commencement is thus made—attention is awakened—and a ray of light is let in upon the darkness of heathenism, which may, perchance, lead to a thorough investigation of their miserable systems, and a thorough renunciation of them for pure Christianity. The Bombay missionaries have lately performed such a tour among the villages in the Deccan, to much advantage. And it is by the village-preaching of our Burman apostles, that the Karen wilds have already begun to blossom as the garden of the Lord. In 1797, Mr. Carey writes—“I have a district of about twenty miles square, where I am continually going from place to place to publish the gospel; and this space comprises about two hundred villages. My manner of travelling is with two small boats, one of which serves me to lodge in, and the other for cooking my food. All my furniture I carry with me from place to place; viz. a chair, a table, a bed and a lamp;” but I repair to my boats for food and lodging. There are several rivers in this part of the country, which renders it very convenient for travelling.”

A letter was received, during this year, from Dinagepore, about thirty miles from Mudnabatty, signed by five Hindoos, stating that about three years before that time, the Bramin, Mohun Chund [a convert, fruit of the labors of Mr. Thomas before the mission was established,] had been there, and had told them a little about the gospel of Christ; promising also to send them certain parts of the translation, which had not yet been received. The object of the letter was to request a sight of the translation, and to solicit that some person might visit them, who should be capable of giving them further instruction.

About the same time, the missionaries learned that Mr. Ignatius Fernandez, a gentleman of Portuguese origin, residing in the same place, Dinagepore, was extremely desirous of hearing the gospel. Messrs. Fountain and Powell, accordingly, visited him, and explained to him various portions of the Scriptures. The next Sabbath he spent with them at Moypaul, where, for the first time in his life, he heard a gospel sermon. He appeared to embrace the truth with much readiness and affection. He shortly afterwards erected a place of worship, at his own expense, in Dinagepore; and exerted himself as much as possible, by conversing with the Hindoos in that city, to prepossess them with favorable sentiments of Christianity. Here also the missionaries were introduced to several gentlemen, whose acquaintance promised to prove highly advantageous, on account of their eminent knowledge of the Sanscrit language.

Repeated and earnest solicitations had been sent by the brethren to the mother country for more missionaries. This awakened the anxiety of the society to seek out suitable men. In 1798, their attention was drawn to Mr. William Ward, a printer, and member of a Baptist church in Hull. Dr. Carey had previously written to Mr. Ward, intimating how useful his services would be to the mission, when they were prepared to print and circulate tracts and translations. This personal appeal, coming directly to himself from India, made upon his mind an indelible impression. And although he received several invitations to settle at home, after he had entered the ministry, the voice that summoned him abroad sounded a note more imperative and urgent than any other. Accordingly, provision was made by the committee for the preparation he needed, before entering on his work as a minister of the gospel, and it was decided that he should embark for India in the spring of 1799.

About the same time, Mr. Daniel Brunson was introduced to the notice of the society, and accepted as a missionary. His zeal to devote his life to the cause of Christ among the heathen was kindled by a sermon which he heard preached in Bristol.

Mr. William Grant, of the same church, was also destined to be one of the reinforcement. His early life had been tinged by free thinking, and he went to most unbounded lengths in iniquity. Having formed acquaintance, however, with Mr. Marshman, a member of that church, his return to virtue, which, by some previous circumstances, had already been commenced, was essentially advanced. The conversations they held, from time to time, gradually led Mr. Grant back to the paths of rectitude, and, through the influences of the Holy

Spirit, he was brought to sincere repentance, and humble trust in the Redeemer. After he had been baptized, and admitted to membership in the Broadmead church, Bristol, he conceived an earnest desire to make known among the heathen the unsearchable riches of Christ. A kindred sentiment was aroused, by this determination of Grant, in the breast of his friend Marshman; and all obstacles having been taken out of the way, it was decided that they should both engage in the foreign service.

In April, 1799, passage was taken in the ship *Criterion* for eight missionaries; viz. Rev. Messrs. Marshman, Grant, Brunsdon and Ward, with the wives of the three former, and Miss Tidd, who had long corresponded with the Rev. Mr. Fountain, and was now, with the approbation of her friends, about to bestow her hand upon that faithful missionary. The master of the vessel was a pious man, and expressed himself greatly rejoiced in the prospect of a voyage with such a consecrated band.

The vessel sailed from London, May 25th; and the missionaries arrived at Serampore in the following October. Here they waited to receive advice from Mr. Carey, being not permitted to go at once to his residence in the interior of the country. One of their number, however, was prevented, in an inscrutable providence, from entering on his work. A fortnight after their arrival, while they were expecting in a few days to enter upon their toils, Mr. Grant was called from the service of the church on earth, to the rest that remains for the people of God. By a rapid, but not alarming illness, he was seized October 27, and no effectual remedy could be invented. Thus did God come forth to teach the missionary family a lesson of submission to his will, at the commencement of their labors. Surely clouds and darkness are round about him; but justice and truth are the habitation of his throne. Though his dwelling-place be shrouded in night, still God is there; and he is working out, by mysterious means, his lofty and glorious purposes. Mr. Ward preached for him a funeral sermon, from the text—"Death is swallowed up in victory."

A combination of circumstances led to the establishment of the mission at Serampore. The government of the country were unwilling that the whole reinforcement should settle at Mudnabatty. The indigo crops had failed, and the factory at that place had been relinquished. Mr. Carey's engagements there were within a few weeks of terminating, and he had taken a small place at Kidderpore, where he hoped to reside with peace and usefulness, and collect the missionary brethren about him. Hence a change in his plans would involve some loss of money, and what was more painful, would separate him from the little church. But at Serampore, they might be protected and accommodated; the country was more populous, and the ends of the mission were more likely to be accomplished there, than anywhere else. Accordingly, in January, 1800, the decision was made, and Serampore became the seat of the mission.

Having purchased a house by the side of the river, the brethren drew up a plan of family government. All the missionaries were to preach and pray in turn; and they were appointed to superintend the domestic concerns a month each, successively. Mr. Carey was made treasurer and keeper of the medicine-chest; and Mr. Fountain, librarian. Saturday evening was devoted to the adjustment of any differences which might arise during the week; and it was resolved that all awards, accruing from the services of any of the members to government or otherwise, should be sacredly devoted to the general funds of the mission. A press and types were soon procured from Calcutta, for printing the Bengalee Testament, which was already translated; and all the official printing of the Danish government in the East Indies was put into the hands of the brethren.

In August of this year the mission sustained a second severe loss in the death of Mr. Fountain. He had been married little more than nine months, was in the prime of life, and much good was expected to result from his active labors. But God seeth not as man seeth. While we are distressed by the severity of his dispensations, we are assured that the Saviour still lives; and to him we are bound to yield in quiet and childlike submission.

About this time, Mr. Thomas, who had been preaching at Bheerbhoom, visited Serampore. During this visit, his conversation and prayers were observed to be more than usually solemn and impressive. He remarks in his journal, "on hearing of the outpouring of the Holy Spirit in America, it became very desirable that the Lord should remember us; and it appeared most exceedingly necessary to me, the vilest of all. I longed for the unction of God's Spirit, and did ask for it believingly; especially about midnight, when I was enabled to pour out strong cries and supplications." At his desire, a weekly prayer-meeting was established, for the success of the mission; and about this time it was observed, that not only Mr. Carey, but all the missionaries, seemed particularly led to discourse on the sufferings and death of Jesus—a subject which the Moravian brethren found to be so abundantly blessed to the conversion of the heathen.

Such a state of mind among the missionaries, we should naturally expect, would be followed by some train of events in their history, of more than ordinary interest. When there is an evident moving of the Holy Spirit on the minds of his people, it is always to be regarded as the prelude to some unusual manifestations of divine power. Such was the case here.

On the 25th of November, 1800, Mr. Thomas was called to attend a Hindoo, named Kristno, one of whose arms was dislocated. After the operation of reducing it, our missionary talked very seriously to the sufferer, who wept, and even sobbed aloud, whilst listening to the glad tidings of salvation by the blood of the cross. Gokool, another Hindoo, who resided at a short distance, was present at the time, and appeared to pay great attention to all that was said. Two or three days after, Kristno was anxious to go to the mission-house for instruction; for he said Mr. Thomas had not only cured his arm, but had told him how to escape the wrath to come. He and Gokool accordingly went together and heard the word; and though the wife and family of Gokool deserted him, in consequence of his supposed attachment to the gospel, those of Kristno appeared to be like-minded with himself; and on being subsequently visited and instructed by the missionaries, they avowed their intention of casting in their lot with the people of God.

On the 22d of December, Kristno and Gokool publicly renounced *caste*, by eating with the missionaries. This had been always considered an impregnable barrier in the way of the progress of Christianity; and Mr. Thomas had labored fifteen years, and Dr. Carey till almost his last hope had expired, when this joyful event occurred. "Thus," says Mr. Ward, "the door of faith is opened to the Gentiles; who shall shut it? The chain of the *caste* is broken; who shall mend it?"

"This evening," continues Mr. Ward, in a letter, "Gokool, Kristno, Rasoo, his wife, and his wife's sister, came to make profession of the name of Christ, in order to be baptized. Gokool said, when he heard the gospel, he could not rest; but conversed with Kristno, respecting the agitation of his mind; and on one occasion, he and another man sat up a whole night talking about it. He said, he had had great fears about his sins; but these had left him when he was employed in musing upon Christ.

"Kristno's wife's sister first heard of the Redeemer from Gokool. Her account was clear and simple; and, considering how little time she had heard, it astonished us all. Her sister, who we expected would say but little, pleased us much. They both acknowledged that the words of Christ had softened their hearts, had removed their sins, and had become all in all to them.

"Kristno concluded. He, as well as Gokool, had heard the word of life from the lips of brother Fountain, not without some effect; and when his arm was dislocated, both he and Gokool were so much affected, that, as the latter expressed it, their hearts were nailed to Christ." These testimonies, coming from the lips of their earliest converts, almost overcame the missionaries with joy. The exultations of that hour were an ample recompense for all their years of self-denial and toil.

But it was no sooner noised abroad that these Hindoos had renounced *caste*,

than the whole neighborhood was in an uproar. About two thousand people, animated with indignation against them, assembled in a tumultuous manner, and dragged Kristno and his family before the Danish magistrate. Instead of censuring their conduct, however, he commended them for having chosen the way of truth. Being thus defeated, another turn was tried, which was exceedingly painful to the family of Kristno, and productive of much inconvenience. In consequence of these events, Gokool and Kristno's female relatives sent to the mission-house, requesting the delay of their baptism for a few weeks. But Kristno was unshaken. The ceremony was performed, before a considerable number of spectators of various nations and religions, on the last Sabbath in the year. Dr. Carey first administered the ordinance to his son, Felix, who was about fifteen years old, and then to Kristno, using the same formula, in Bengalee. In the afternoon, the Lord's supper was administered, for the first time, in Bengalee; and at the termination of the solemn ordinance, Kristno stated that his heart was full of joy.

In consequence of his subsequent conversations with his family, and earnest intercession with heaven on their behalf, during the following month, his wife's sister was baptized, and Mr. Fernandez, the gentleman from Dinagepore, before mentioned, and joined the church. On this occasion the converted woman remarked, that she had discovered a treasure in Christ incomparably greater than every thing else in the world: whilst Kristno observed, that, having found mercy himself, his thoughts and desires were now principally directed to the salvation of others.

In February, 1801, Rasoo, Kristno's wife, having recovered courage, was baptized, and at the same time, Unna, a member of his family. About this period, the brethren had the unspeakable pleasure of issuing the Bengalee New Testament, thus enabling the Hindoos to read, in their own tongue, the wonderful works of God. By this means, the linguistic ability of Dr. Carey became known to the British government in India; and marquis Wellesley appointed him teacher of the Bengalee and ancient languages in the college of Fort William. He was afterwards raised to the rank of professor, with a salary of about fifteen hundred pounds per annum, which was sacredly devoted, according to their plan, to the missionary treasury.

In the month of May, Gokool, who had given in his relation to the church at the same time with Kristno, but was deterred from baptism by fear of persecution, resolved to break over all opposition, and submit to the Christian rite. He was accordingly baptized; and his wife, who had manifested a determined spirit of resistance, not only attended as a spectator, but even seemed to express some approbation of the gospel.

In the beginning of July, God again visited the mission with the chastisement of affliction. After severe indisposition, for a considerable time, Mr. Brunson rested from his labors. Within three months, Mr. Thomas, also, the first missionary to the Hindoos, was called to follow him into the world of spirits.

But judgment was tempered and alleviated by mercy. For about the time of the death of Mr. Thomas, Komal, the wife of Gokool, after giving a very interesting relation to the church, was baptized, and admitted to membership. "We have now," says Mr. Marshman, "six baptized Hindoos, whom we consider more precious than the most beautiful gems in the universe. We need great prudence, however, in our conduct towards them; as we are obliged to encourage, to strengthen, to counteract, to advise, to disapprove, and to instruct; and yet to do all in such a manner as to endear the Saviour to them, and to retain our own place in their affections."

Whilst death was thinning the ranks of the missionaries, the survivors continued to labor in their holy and important vocation with unremitting diligence. In the evening, they usually went into the streets of Serampore, where they conversed and disputed on religious subjects with the natives, and occasionally distributed papers among them, consisting of plain and forcible addresses to the consciences of sinners; and though many of the people treated them with de-

riasion and insult, yet others were inclined to listen to their arguments and to peruse their tracts. In fact, the very opposition which they experienced proved subservient to the cause of the gospel, as leading to a public controversy, from which the Bramins were compelled to retreat, or to hear themselves and their religion exposed to contempt before the populace, who had hitherto regarded them as a sort of demi-gods. Some of the brethren, also, itinerated through the country, preaching the glad news of salvation to multitudes who had never before heard it,—distributing thousands of printed papers,—and leaving several copies of the New Testament in such places as appeared most eligible.

The year 1802 was introduced by a solemn thanksgiving to God for his past mercies, and with the baptizing of a Hindoo of the writer caste, named Petumber Shingo. This man was so forcibly impressed by the contents of a religious tract which had been put into his hands, that he walked from his residence at Footepore to the mission-house, a distance of forty miles, in order to find out the author and to hear the gospel. He stated that he had read many books, and had been long inquiring the way of salvation with great anxiety, but could not find it among the Bramins, or in the Hindoo system; he had, therefore, long since abandoned his idolatrous worship; and in the truths contained in this paper, he had found the way of life. A few days after this explanation, he threw away his caste by eating with the missionaries, and subsequently to his baptism, he maintained such a consistent and respectable character, that the brethren were induced to appoint him their Bengalee schoolmaster.

During the first three months of this year, there was much to animate the zeal of the missionaries, and much, at the same time, to exercise their faith and patience. In consequence of the distribution of tracts at Jessore, in the preceding October, several persons arrived from that district, expressing a wish to obtain copies of the New Testament; many others, both Hindoos and Mussulmans, came to the brethren, inquiring the way of salvation; and several Europeans, who had heard the gospel from their lips, appeared to be made truly sensible of the things of God, as connected with their eternal welfare. Pleasing anticipations were also formed, in consequence of the dissemination of some excellent "Letters on the Evidences of Christianity," which had been previously published in the Calcutta Gazette, and were now reprinted at Serampore.

In the month of May, three Mussulmans came from a distance of nearly sixty miles to inquire after the *new way*. They consented to stay a few days with the missionaries; and, though they appeared to find much difficulty in the doctrine of the Trinity, the sonship of Christ, &c., they listened with great attention to all that was told them concerning the plan of salvation, and stated their objections with great candor and ingenuousness. In fact, they appeared much pleased with their visit, and earnestly invited the brethren to their villages, promising to accompany them through that part of the country.

Towards the latter end of July, one of the Mussulmans, who had solicited the missionaries to visit their villages, came again, for the purpose of conducting any of them who were inclined to go thither. The only person capable of undertaking so long a journey was Mr. Marshman. He, however, readily consented, and took with him the new converts, Petumber Mitre and Bharut.

On their arrival at the place of their destination, situated in the district of Jessore, near the river Isanuty, they found about two hundred persons, comprising Mussulmans and Hindoos; the latter of whom were formerly of various orders, but had for several years renounced the gradations of caste altogether. Many of them, indeed, appeared to be convinced of the absurdity and wickedness both of the Hindoo and Mohammedan faith, and expressed a strong desire to hear the gospel, confessing that they were totally ignorant of the right way. Mr. Marshman's reception, therefore, exceeded his most sanguine expectations; and on his arriving at the place appointed for preaching, the people came flocking together, and, sitting down on the grass, desired him to enter immediately on the subject. After having listened with profound attention for about half an hour, they requested the preacher to rest, and take some re-

freshment. He did so, and then resumed his discourse. They heard most attentively, occasionally proposing questions, and requiring proof for every thing that was advanced, but in the most candid and friendly manner. Some of the ideas brought forward made an evident impression on them; particularly that of God's hatred of sin being more strikingly manifested in the death of his Son, than it would have been in the everlasting punishment of the whole posterity of Adam.

After discoursing for three or four hours, Mr. Marshman observed, that they must be weary, and proposed retiring to his boat. To this they readily acceded; but they followed him to the water side, and, whilst he lay down to sleep, they entered into close conversation with Petumber Mitre. In about two hours, our missionary arose, and renewed his pleasing and truly important work.

After he had finished, the hearers retired to a viranda, where they spent the evening, sitting around their visitors, and asking questions relative to Christ, the resurrection, and a future state. At nine o'clock, Mr. Marshman retired, full of astonishment and thankfulness at what had transpired in the day.

"These people, amounting to some hundreds," says the editor of the *Brief Narrative*, "had, for the last fourteen years, begun to dislike the idolatry of the country; and, attaching themselves to a grave, elderly man, named Neelo, as their goroo or teacher, had, from that time, been inquiring after the right way. The old man had taught them that there was one God, who alone was to be worshipped; that sin was to be forsaken; and that a further revelation was to be expected; and it was in consequence of his having heard of the missionaries, that a person was sent to Serampore, to request them to visit their part of the country. After Mr. Marshman had spent the Lord's day among them, the old man took him aside, for private conversation, and appeared to be very averse from the system of the Bramins, and very friendly to the gospel, as opposed to it; recommending the latter, also, to his people, as the revelation which he had encouraged them to expect."

Early in the year 1803, Mr. Chamberlain, whose memoir is so well known in America, was added to the mission. He was received with great cordiality by the missionaries and the native converts. One of the latter said, "they cannot speak our language; but we perceive that all our hearts are one, and that we are united by the death of Christ."

On the 6th of March, Petumber Shingo began preaching in Bengalee to a mixed congregation of Hindoos, Mohammedans, Armenians, and Europeans. After praying for a short time with fervor and consistency, he sat down, and, with his hands joined together and stretched out, solicited the attention of his auditors. He then spoke for an hour, with great faithfulness and propriety, and closed the service with prayer. The missionaries felt completely satisfied with the manner in which he acquitted himself; and as this was the first sermon delivered by a native, they considered it as an important era in the history of the mission.

In October of this year, Gokool died, the first fruits of the Bengalee mission, which had been gathered into the garner of God. In view of his peaceful death, the native converts afterwards frequently said, "May my mind be as Gokool's was."

In February, 1804, Kristno and Petumber Shingo were set apart to the work of the ministry. The same day, a prayer-meeting was held for the purpose of commending to God Mr. and Mrs. Chamberlain, who were about to undertake a new mission station at Cutwa. During the year, seventeen natives were baptized.

Early in the year 1804, four new brethren, Messrs. Biss, Mardon, Moore and Rowe, were added to the missionary band.

In August, the native convert, Petumber Shingo, was called to give up an account to God of his stewardship. He died, triumphing in that blessed gospel, which had shone in upon his own darkness, and which he had endeavored to make known to his perishing countrymen. But even the deaths of God's



people are blest. The wife of Petumber was led, by the influence exerted on her mind by the scenes of his exit, to seek the religion which supported him; and two Hindoos, also, were so much impressed with what they saw and heard during his life and at his funeral, that they resolved to abjure their superstitions and embrace Christianity.

In the month of September, Messrs. Moore, W. Carey, Jr., and three native brethren set out on a missionary tour, through the country of Dhacca. In the first sixty or seventy miles of their journey, it appeared that many of the people had either received tracts, or heard something about "the new way" before. On their arrival at Dhacca, they were received with great enthusiasm. Their boat was so surrounded by natives, that they were obliged to put off seven or eight yards from the shore, and even then the people followed them into the water. Here they remained about an hour and a half, and distributed nearly four thousand pamphlets. Thus was the good seed of the kingdom sown extensively among the people. Its fruits will never be fully known, till we see them garnered in the kingdom of heaven.

In the beginning of October, Messrs. Marshman and Ward were chosen co-pastors with Dr. Carey over the church at Serampore. During this and the two following months, twenty-one persons were baptized—seven of whom, from a distant village, seem to have been first led to inquiry by the tracts left among them.

(To be continued.)

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## OUGHT MISSIONARIES TO BE ENGAGED FOR LIFE?

MR. EDITOR,—The question, "*Ought missionaries to be engaged for life,*" agitated by MELVILLE in your last, is certainly worthy of serious discussion. The conclusion at which he arrives is, however, somewhat different from my own. And, with your permission, I will offer your readers some remarks on the arguments he adduces.

I am prepared to admit, in the fullest extent, the need of some provision to secure the advantages, which he supposes would be secured from a *ten years enlistment*. But I am very far from believing that this limited engagement would secure them. Happily, however, we need not be left to mere conjecture, founded on theories of human feeling and motive. The Board of Foreign Missions have it in their power, (and I really hope they will hasten to employ it,) to determine the two first advantages proposed by Melville. Let them issue proposals for missionaries to engage for ten years, with the assurance that they shall be returned to their native land with their families, at the expense of the Board, at the expiration of that period. I fear the appeal would be quite unproductive of missionaries, with respect both to numbers and to talents. I hope, however, not altogether so; for I presume that Melville's communication must have been induced by a personal desire to engage in a mission; but hitherto smothered by the appalling alternative of either laying his bones on a foreign soil, or subjecting his missionary fame to suspicion, by returning to deposit them with the bones of his kindred. I could wish, too, that I might find myself disappointed; and that many others, actuated by similar feelings, might with him devote ten years of their life to missionary service. I hope, at all events, that our Board will immediately try the experiment; for, in this age of Macedonian cries, ten years service of one able missionary are not to be overlooked. I have no fear that men of their prudence would make this proposition an immediate substitute and successor of the existing mode of enlisting for life. If any should enter the missionary fields for this term, and should return, they would be the instruments most suitable for effecting most of the desirable objects mentioned by Melville.

One object, in particular, is too important to be overlooked; I mean the acquisition of the language of those heathen to whom the missionary is sent, before leaving his native shores. In this matter, even the scriptures seem to afford us direction; for though the apostles and primitive preachers were miraculously endued with power from on high (to preach the gospel to *every creature in all the world*;) yet they were commanded by the Saviour to tarry at Jerusalem, till they were so endued. They were not permitted to go from their native homes to the heathen of other tongues, till other tongues were communicated to them. I have long been of opinion that all our missionaries, so far as is practicable, should learn the language of their future people, before leaving home. About the opening of the Columbian College, I wrote to Mr. Rice a suggestion, that a professorship of oriental languages should be established there for the express purpose of instructing candidates for missionary service at the east. He acknowledged the importance of the object; but lack of funds or of a suitable professor, prevented its going into effect. This professorship could now be transferred to Newton, and some of our returned *ten years men* could ably fill the professor's chair. Or if none should engage on these terms, we might still secure the advantage of the professorship of Burman by recalling some of our missionaries, whose health admonishes them not to hope for further usefulness in Burmah. Such, I would have, by all means, return immediately, with the hope of being useful at home, as teachers of Burman, counsellors of the Board, mission-exciting pastors, &c. &c.

But Melville has offered one cruel remark, as an argument for his return-system; and containing an additional barb, as applied to the poor invalid, returning only to leave his impoverished widow and orphans among strangers in their fathers' land. "If the missionary died after his return, the Board would be wholly absolved from the expense and care of the children."

I own, with Melville, that there is a difficulty—how the Board shall dispose of the widows and orphans of disabled and deceased missionaries; but I am fully persuaded that Melville himself would not be willing to abide the remedy he proposes. How would his heart shudder at the thought of closing his eyes upon a houseless and penniless widow and orphans, disabled from earning their subsistence by diseases contracted by arduous labors in an exhausting climate;—when his only, cheerless prospect in their behalf, was from the Board, who had dealt out to them from year to year a bare subsistence; and this prospect presented in his own words:—"the Board are wholly absolved from the expense and care" of them! I own there is an evil. It is an evil of the same nature with that which has depreciated our ministry, and lain, like an incubus, on our denomination for ages past, and is not yet wholly removed; I mean—the want of sufficient ministerial support. I own, too, that, as ministers formerly encouraged this evil by denying salaries,—so missionaries now, are unconsciously entailing poverty upon their widows, and mental darkness upon their children, by rejecting every assistance further than barely an immediate subsistence. I suppose the motives of former ministers and present missionaries to be nearly the same; but I cannot but suspect a little spice of vanity in missionaries, in substantiating the boast "that they have never received a salary from the Board;" a boast, by the way, which will be apt to cost their widows and orphans years of misery and degradation, and which certainly costs the Board the utmost anxiety and perplexity.

"The laborer is worthy of his hire;" and this certainly no less amid the privations of the missionary cause, than in the sunshine of pastoral labors, surrounded with all the comforts of the metropolis. And "he that provideth not for his own, and especially for *them of his own household*, hath denied the faith, and is worse than an infidel:" and here, too, no exception is made against the missionary.

I am indifferent how this provision is made. If the Board prefer merely sustaining the missionary, while living, and his family when he is dead, (not

forgetting the education of the orphans,) I am content; the missionary, by engaging to the Board on these terms, has fulfilled the duty of "providing for his household." But were I a member of the Board, I think I should much prefer giving the missionary a salary sufficient for the support and education of his family; and thus put the family upon *their own economy* for anticipating and preventing the evils of future poverty.

This course at once strikes a blow at the root of the evil of having 'grown up ungodly children,' maintained by the mission funds; and it obviates, too, the cruelty of so mingling the *economy* of the "supporting system," with the *independence* of the "salary system," as to *save money* indeed, to the missionary treasury; but to *lose those men* on whom the funds for the conversion of the heathen might be expended with the most abundant results. If such a system must be continued, I confess, that a limited term of missionary labor would be more likely to secure able men, than the term of life. For souls burning with love to the heathen would have some faint hope (though few remain in the field ten years,) of returning and securing, by their subsequent labors at home, an education for their children, and a little pittance for their widows.

But how impossible it is for a man to be eminently successful in a great enterprize, without being wholly enlisted in it—without feeling that the whole energies of his life are to be devoted to it! And how difficult for a man to feel this enthusiasm in a cause, which he feels is to be his business but for a few years! It is thought extremely undesirable for a pastor to exchange his location, even when no sacrifice of three or four years' study and several hundred dollars expense would be the forfeit of the removal. True, if his health, or, either a deficiency or redundancy of abilities for his station dictate his removal,—it is submitted to, as the least of evils; and so, indeed, it should be with respect to the missionary. But, in ordinary cases, a missionary, who has labored in a foreign field ten years, is worth ten missionaries, who should go to supply his place: besides, being on the ground, all the expense of outfits and transportation would be saved; and, being thoroughly versed in the language, three or four years of dead expense, in time, money, and health, would be saved likewise. Ask Dr. Judson, who has been on the ground twice ten years, whether he would be willing to exchange his missionary labors in Burmah for any station in his native land? His answer to an urgent invitation from the Board, merely to come home on a visit for the restoration of his health, and the recruiting of the missionary treasury,—shows how he would view a proposition to resign his beloved Burmans to some inexperienced hand. And, with respect to the feeling of responsibility, whose could be greater than his? If the terror of giving an account of his stewardship to the Board who had directed his labors were held over his head, as an inducement to greater faithfulness, would this affect him? He would doubtless feel all the force of Paul's assertion:—"It is a small matter for me to be judged by you, or of man's judgment." And every missionary worthy of the office knows that he has but a very limited period to watch for souls, and that he must give an account to the Master he is serving.

TYERMAN and BENNETT were not sent out as *spies* upon the missionaries, to see whether their annual and occasional reports were fabrications. The Board were satisfied that their missionaries were faithfully reporting, what their faithful labors had achieved. But they wished to show their self-denying, self-immolated brethren, how deeply engraven they were on their hearts; and to confirm to the heathen the testimony which their missionaries had given them, by two witnesses directly from the Board. How much more effectually these objects were accomplished, than if TYERMAN and BENNETT had been sent out to succeed two of those beloved missionaries, who had already won the heart (as well as the ear) of the islanders!

With regard to the support of the missionary enterprize, who does not know that there is at the present day, as there always has been, a much greater want of men, than money? The church will be awakened to their

duty of toil and self-denial for the support of missionaries, only by the prompt answer of efficient men for the enterprize; "Here am I, send me." That is, the Macedonian cry of the heathen, the response of the missionaries, and the prayers and alms of the churches,—all have a mutual action and reaction on one another; and all together upon the vital piety and prosperity of the churches at home. If Melville's project, then, will have the effect of sending more and better men into the missionary field, let the proclamation be sounded throughout christendom, that the Board are willing to engage missionaries for ten years. But let not the Board cut off the eleventh year's efficient labor of an experienced, healthy, and efficient missionary, by making a ten years' plan of enlistment supersede the existing plan of enlistment for life.

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"WHOM SHALL WE SEND?"

Who, at the call of heaven, will go  
And reap the whitened field—  
Trusting in God's protecting arm  
To be his strength and shield?

The heathen, in his grief, says "come"—  
Who will respond the cry?  
Who bear the tidings of the cross,  
And cheer him ere he die?

Christians, ye bound yourselves to God  
In heaven's unchanging vow;  
Who doth regard his lofty pledge,  
Who will redeem it now?

Who to the heathen world will give  
The remnant of his years?  
Who will the voice of sadness list,  
And wipe the wanderer's tears?

The day of dread awards is near,  
Onward it swiftly rolls;  
Who, at that solemn day will stand  
Pure from the blood of souls?

Ye who inertly sit at ease,  
And pour the unmeaning prayer,  
How, when the heathen world are judged,  
How will ye meet them there?

Priests of the altar! ye are God's—  
To him your days are given;  
Go, then, where heathen nations call,  
And lead the lost to heaven.

Haste, for they pour the piercing cry—  
List to the anxious wail;  
Oh, who will answer to their call,  
Ere life's last light shall fail?

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LONG ARTICLES.

That the present is a reading age is a remark more frequently uttered than reflected on. We are unable to tell precisely what proportion of the community must be habitual readers, in order to stamp upon the times this character. And equally difficult would it be to say what constitutes a reader, in the current vocabulary. We think, however, it may be set down as a fact, that they are not worthy the name of lovers of reading, nor likely to get any benefit at all for their pains, who will never read a long article. It is well enough, to gratify a natural curiosity and recreate men's minds, that our evanescent periodicals should have an occasional column of mince!

matters, a chapter of accidents, of marriages and deaths, of tidings of the times, which the eye may catch at a single glance. But we make no question, that such articles, by the majority of readers, are soon forgotten. They vanish from the mind as soon as the eye is taken from them. They have no permanent interest. They sink not into the depths of the understanding, and arouse no latent energy of the heart. The impression they make is like that of the waves on the sand; the tracings, however fair and beautiful, remain only till the next tide comes and obliterates them.

That the mind loves to be thus temporarily excited is not to be doubted but we seriously question whether all grave and solid writing, essays on important subjects, and disquisitions on matters of permanent interest ought to be forever done away, in servile compliance to a perverted system of public thinking, or a weak disposition to cater for minds, which ought to seek gratification only in improvement. The press, we know, is exerting an immense influence on the whole body politic. And the manner in which its operations are conducted is calculated to guide and direct the taste of the nation. A vast responsibility is thrown upon those who have in charge periodicals issued more or less frequently. For in the thousand minds with which they come in contact, they are training up a host of enlightened, vigorous, independent men, or a band of weak ones, who will flatter them, indeed; but their flattery is a poor balm to the conscience for having earned it by perverting all their powers, and pleasing, instead of profiting them. As for ourselves, duty to the public and a regard to men's permanent interests will not allow us thus to tamper with them. We believe that the taste of the reading community should be urged up to a worthy standard, rather than that we should lower the standard to the present condition of an unjustifiable taste. If we should in all things descend to what men are, how should we ever make them wiser or better? No; if we are not to become hermits—if we are to have any connexion with the world, we must be permitted to use our efforts to benefit men, and not to injure them.

Readers of periodicals are frequently begging for short articles; and a proper proportion of them they always have; that is, all subjects which can be properly treated in a page or half a page, are uniformly thus treated. But under every view, we esteem those brief discussions least likely to be of permanent benefit. It is those articles, where there is space for the mind to uncoil itself and act in all its ease and native strength, that do good among us. It is where the fire on the altar is allowed time to kindle and the spirit is permitted to walk forth unshackled by chains and stocks and manacles, that developments appear worthy to be read, and results are looked for affecting the history of nations. It is our quarterly reviews and similar works, where an article, even of twenty pages, is sure of being read, that exert a forming and purifying influence on the literature and taste, and control the mental unfoldings of all the thinking part of our population. And no man, who has in his breast a spark of Christian patriotism, will deem himself at liberty to counteract, or to fail to promote in the whole religious community so worthy an end.

It is a very favorite argument with those who advocate the cause of short articles, and short articles alone, that it is by brief and stirring paragraphs, that men are most often moved to noble actions. A single sentence may kindle the flame of revolution in an oppressed country. A few words in a friendly letter may be the means of awakening a slumbering Christian to duty. We freely allow it. But then in all supposable cases of this nature, the mind was already in such a state, that these paragraphs might at once enter into its retirement, and work their mighty effects. The writer has not, on all subjects, an excited attention to appeal to. He cannot light his match, and at once set the mass on fire. He must collect his wood green from the forest, and gather all his kindling-materials, and labor by a thousand experiments to concentrate the sun-beams on the pile with his feeble burning-glass—and after all, it is a matter of doubt, whether he can produce any warmth.

If we only had the advantage of enlightened, thoroughly instructed minds, on which to act, and were sure the whole community needed nothing but a slight impulse to set them in motion, the course to be pursued would be very different. But while the uncultivated need instruction, the undisciplined, direction, and the cultivated, the gratification of having others think for them, we esteem it a duty to do it in such a way as at the same time to benefit and to please. Moreover, if our mode of thinking is a recreation to the reading public, and excites in them new and valuable thoughts, they will never complain that our meditations are somewhat protracted.

It is sometimes said, ministers will read long articles with interest, but the common people cannot do so. It is an error to suppose that any man is free from obligation to attain as much mental cultivation as ministers—a habit of thinking, which shall make longer discussions as welcome to the one as the other. But we do not believe there is truth in this assertion. We know of persons in the lower walks of life, who read with intense pleasure and satisfaction articles of from one to two hours in length. If, instead of counting the pages, you should sit down and begin to read, your spirit would often become so deeply engaged, that you would forget that the article was long. And if, by chance, in turning over a leaf you should discover the end, you would regret to see it so near. We are not vain enough to make this remark concerning the present publication; we would lay it down merely as a general assertion, that our readers may discover its truth in all our periodicals, which strive to do their duty, rather than to cater for a perverted taste.

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#### ON PERSONAL ACQUAINTANCE WITH MISSIONARIES.

The strength of the social affections, and their powerful influence upon mankind, have been felt and acknowledged in every age. There have been but few misanthropes among men, and they are ever regarded as something unnatural and monstrous—an anomaly in nature. Even the wild unsubdued Ishmaelite feels an ardent attachment for his associate, and will often manifest a magnanimous self-devotion in his behalf. But much more is this affection strong, and productive of self-devotion of spirit, when kindled in the hearts of good men; it binds soul to soul, and so becomes an auxiliary in the cause of Christian benevolence. The active, devoted life, and the very death even, of a holy man, whom we have known, and with whom taken sweet counsel, produces the happiest influence on the heart, and kindles in us an ardent desire so to live and so to die. The knowledge of such a man, which may have been the result of mere reading, will, it is true, produce a kindred effect, vastly weaker, however, than that which is consequent on a personal acquaintance.

My object in these remarks is to apply the thought they contain to the great and good cause of missions. If the above sentiment is founded in truth, we see the blessed consequences, which would result to that cause, could the ministers of the gospel, and the members of the churches generally, become *personally acquainted* with the missionaries of the cross, before they enter upon their appropriate work. I regret to say that but few of our missionary brethren are known to myself, although I have been for a number of years a settled minister of Christ within about two hours' ride of your city, and only one has ever visited me and preached in my desk. But my feeling towards those I do know establishes in my own mind the correctness of the above principle. And it may be relied on as a fact, Mr. Editor, that there are a number of churches in the country, within thirty or forty miles of your centre, which have never been visited by a solitary missionary now on heathen ground. The consequence is, that when they are appealed to on this subject, they cannot respond with the feeling and energy peculiar to

many of the churches; and that, because they have no living image of self-devotion, and toil, and suffering, upon which to gaze with the weeping eyes of fond remembrance and social affection. In such cases, there is little to move the heart and the hand, but the abstract consideration of general benevolence: whereas, to those, who have been particularly acquainted with our missionary brethren, their departures from our shores, their labors in foreign climes, their joys and their sorrows, their sicknesses, their bereavements, and their deaths, speak a powerfully persuasive language, and strongly appeal to the heart through the social principle. Yea, the very graves of those departed from time, as often as they are named or remembered, preach eloquently and successfully. Though dead, they speak. How many of my brethren, who were acquainted with the departed Mrs. Judson, and the later victor, Boardman, can attest to this reflection! And such, in a measure at least, would be the effect on all our minds, had we been acquainted with those departed saints.

I inquire then whether advantage ought not be taken of this social principle for so desirable an end? And I do hope, Mr. Editor, *those persons, whose is the responsibility, will consider this question not unworthy their attention.* Should it be acted upon, I cherish the impression that the missionary cause will not much longer seem to many of our churches, and some of our pastors even, a far-off object, so remote that it cannot be felt; but the appeals made touching it, will strike deep in the fruitful soil of the social affections, rightly directed, and an abundant harvest follow.

Permit me, Mr. Editor, definitely to suggest the importance of our churches being as extensively as possible made acquainted with our future missionaries. *Let not our young men, while preparing for the work, confine themselves so exclusively to your great centre.* Let them go abroad; visit as many of our churches as may be, every where making themselves known as brethren about to embark in this great work; especially, by passing a Sabbath with each, and preaching on the subject of missions.

May I not add that we can, of right, claim such attention? It is certainly a great privilege to be visited by such brethren; and since we throw in our part towards their support, (of the God of missions we can claim nothing,) might we not consistently ask, in return, the satisfaction and benefit of listening to a few of the gracious communications they leave behind them? "Yet for love's sake, we rather entreat you," brethren. And let us not be deemed too insignificant, even the smallest of our number, to receive such attention.

It is pertinent to ask, in conclusion, whether the deeper interest in this cause, which is felt in and about your city, is not imputable, in a degree at least, to the fact that you are so particularly acquainted with our brethren in foreign lands? Let us of the country never be charged with slackness in doing, till the same amount of means is brought to operate on us, as on yourselves—which may it be speedily. And I think, Mr. Editor, I may confidently assure our missionary brethren, through you, that the churches in the country, with their pastors, will joyfully receive and entertain them for a season, longer or shorter, as suits their own convenience. M. D.

NOTE.—The following fact will, in some measure, illustrate and corroborate the above. A few months since, in connexion with a sermon on the subject of missions, which I was preaching to my people, I read a communication from one of our brethren in Burmah. On the following day I received a subscription from one of my society, who, I believe, had never given anything to this object before, accompanied with the remark, that the subscriber had never before placed any confidence in the statements of the missionaries; but having been *personally acquainted* with Mr. M., the author of the letter I had read, he knew he would tell nothing but the truth.

## A BURNING HEART.

“Did not our hearts burn within us, while he talked with us by the way.”—*Luke, xxiv. 32.*

It happened, one evening in the spring of 1816, that the ordination of a missionary was solemnized in an ancient market town. The congregation that assembled to witness the novel scene was very large, and much affected. One gentleman who attended was so deeply interested, that the next morning he sent the missionary a gold seal, wrapped in a two pound note, and accompanied by a beautiful letter, of which the following is an extract:

“I beg your acceptance of this seal; and, with the note in which it is enveloped, I wish you to get engraved on it this device: *A heart*, and from the heart a *flame* issuing, and over the flame the word *Messiah*. I wish to have this done, from the conviction on my mind, that a flame of love is continually ascending from your heart to that adorable Person.”

If this were a faithful picture of the missionary's heart, he must be a happy man.—Alas! that the likeness should be so faint! Yet it suggested what ought to be the case, and furnished a constant memento to watchfulness and prayer.

Since that period, half of the people who were then living, have been called into eternity. What a solemn thought. Perhaps the benevolent gentleman who presented this seal is also dead; but, if he is still living, and his eye should behold this, he will recollect the circumstance, and please accept the grateful acknowledgment of the recipient.

A burning heart, or a heart on fire with love to the adorable Redeemer, is mentioned but once in the whole Bible. The persons who were favored with this sweet experience, were “the two disciples going to Emmaus.” It was produced by the conversation of the condescending Saviour, and the effect arising from it was what might have been expected. It was, indeed, peculiarly delightful. Let us join the interesting travellers, and see how much instruction we can gain from their society.

On first coming up with them, we hear them “*reasoning*.” The name of one is Cleopas, but the name of the other disciple is unknown. No doubt they witnessed the scenes of Gethsemane, where their Master was apprehended; they also saw him on Mount Calvary, nailed to the cross, and insulted by the multitude, and pierced by the soldier's spear. When Christ was apprehended in the garden, all his disciples forsook him and fled; but they soon began to collect together again. John followed his Lord to the high priest's hall; and poor Peter could not refrain from getting as near to him as possible, though, in doing it, he fell into bad company, and Satan sifted him as wheat, and there he thrice denied his Master. Oh! we cannot tell with what an anxious and disappointed look they gazed on Him who, they once thought, would have redeemed Israel.—But now he is crucified, dead, and buried; and his enemies were indulging their insolent triumph, and the disciples were scattered, as sheep having no shepherd. Cleopas and another had now left Jerusalem, and were going to a village about sixty furlongs off; and as they went, they *reasoned*.

In a time of great darkness, of spiritual conflict and depression, the enemy is peculiarly active. This is the hour and the power of darkness. It is Satan's sifting time; and a truly pious man may be so harassed by temptations, as to be ready to give up all for lost—to be hopeless—to dispute—to doubt—to despair.

Perhaps all these feelings were operating at this moment, upon the heart of Cleopas and his brother; for we next perceive they were *gloomy*. Joy and peace flow from believing; but gloom and unbelief are intimate companions, and they are seldom long absent from each other. What a dreadful state of mind this is! and what a still more dreadful state it leads to, if



boundless mercy do not interpose! For "the fearful and *unbelieving* shall have their part in the lake which burneth with fire and brimstone." But, happily for these gloomy disciples, there is one near them who can turn their mourning into joy. Jesus himself drew near, and said unto them, "What manner of communications are these that ye have one with another, as ye walk, and are *sad*?" This question seems to have astonished them.—"Sad! Strange if it were not so!—if thou wert merely a stranger in Jerusalem, thou couldst not have asked this question. How can we help being sad? Hast thou not heard what things are come to pass there in these days?" And he said, "What things?" "Concerning Jesus of Nazareth, who was a prophet mighty in word and deed before God and all the people, and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him; but we trusted that it had been he who should have redeemed Israel!" Yes, once we had great hopes—we saw his miracles—we witnessed his devotion—we heard the gracious words which proceeded out of his mouth; and we surely thought, This is the promised seed—this is the Virgin's Son—the Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace; but now he has been crucified as a blasphemer, and all our hopes are buried in his grave. Yet, we know not how to account for it, but we cannot give up all hope respecting him.—Surely he cannot be a deceiver. There is yet truth in all he said. Thus our minds are torn asunder between hope and fear, and joy and grief. "Yea, and certain women also of our company made us astonished, who were early at the sepulchre; and, when they found not his body, they came, saying, that they had seen a vision of angels, which said that he was alive." What can all this mean? This, this is the cause of our sadness.

Now, mark the change. Christ begins by eliding them; "O fools, and slow of heart to believe all that the prophets have spoken!—Ought not Christ to have suffered these things and to enter into his glory?" Was it not a suffering Messiah that was promised? Was he not to have been cut off, but not for himself? Is it not by his stripes that sinners must be healed? Why, you seem quite to have mistaken the matter. You fancied that you were to have a Messiah crowned with the glories of this world, and forgot that he was to be "a man of sorrows, and acquainted with grief." "And, beginning at Moses, and all the prophets, he expounded unto them, in all the scriptures, the things concerning himself."

And now, now is the happy moment when the heart begins to warm. A spark is kindled; and, as he proceeds, the flame increases—"Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the scriptures?"

Now let us trace the effects of this burning heart on the two disciples.

1. Behold their kindness to the stranger. "Their eyes were holden, that they should not know him:" but he had touched a string in their hearts which set their whole souls in motion. They felt an indescribable attachment to him, and here we see it.

The village whither they went, was at hand. The stranger "made as though he would have gone further;" but that could not be: no, no: you have made our hearts glad; you have cheered our souls by those views of divine truth which you have given us; and, though you are a stranger, yet we cannot permit you to pass this village without one mark of our grateful esteem. "Abide with us, for it is toward evening, and the day is far spent." We hail you as a friend and a brother.

2. It led to an affectionate and reciprocal communication of their religious experience.

Their hearts had been burning for some time; yet they did not know what was passing in each other's breast, until their lips unfolded the secret. "Did not our hearts burn within us while he talked with us by the way, and opened to us the scriptures?"

This may furnish some observations on the conversation of disciples.

What profitable moments might be spent while visiting a friend, if the time were occupied in a reciprocal communication of religious experience! Christ cannot be expected to draw near, and to introduce himself, and to warm your hearts, if all the talk is engrossed by worldly things. We need not wonder at the coldness, and leanness, and uselessness of multitudes, where so much of their precious time is spent about matters, if not sinful, yet of no importance.

3. They made known the glad tidings to others.

The flame was at work; and, although it was a hidden fire at first, yet it could not long remain so; it must have vent. Midnight was approaching, and it might not appear quite so safe to return to Jerusalem at that unseasonable hour: yet to wait until the morning was impossible. They had something to communicate to their brethren, which to them appeared of infinite importance; and away they go—"the love of Christ constrained them." *Sleep, distance, midnight, difficulties, dangers*—all, all seemed as nothing to the enraptured disciples. Oh! what a mercy would it be, if there were such a heart in every one of us!—if the word of the Lord were like a fire in our bones!—if we felt a zeal for God, not to be repressed nor intimidated; which would lead us to rise early and sit up late, and to labor in season and out of season; yea, to circumnavigate the globe in order to proclaim the love of the crucified and risen Saviour! This would be delightful indeed. Oh! if this feeling were general among Christians, then we might confidently expect that the gospel would soon be preached to every creature.

These men afterwards became preachers—and *what preachers?* We cannot expect equal endowments in the present day; yet it may be set down as a solemn truth, that, whatever qualifications a preacher may have, if his heart is not warm, there will be little good done by his ministry. A blunt instrument, if it be burning hot, will make a deep impression. Nothing can stand before fire.—*London Evang. Mag.*

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#### THE PRESENCE OF GOD.

There is no form of lordly man, that meets the curious eye,  
And bids the quailing sons of earth stand in their meanness by;  
No mortal pomp, no splendid robes, no gold and tinsel-glare  
Present their gorgeous glimmerings, to tell that God is there.

There is no voice of thunderings, whose deep and deafening roar  
Comes like the swellings of the sea, in storms upon the shore;  
No tempest's crash proclaims him there, nor Sinai's clouds of night  
Envelope the eternal God, from man's awakened sight.

A brightness, like ten thousand suns, is shed about the throne,  
Where in his matchless glory, God, the Almighty, dwells alone;  
At distance holy ones may bend, amid the burning rays,  
Like insects, fitting in the glow of summer's noontide blaze.

Yet none may penetrate that light, Jehovah to reveal,  
Nor tell with sacrilegious voice, him whom those rays conceal;  
But silent awe pervades the soul; oh, who can utter there  
A word to palliate his guilt, or pour the voice of prayer?

Prayer, in that scene of sacred peace, must be the whispered sigh;  
The only plea of man, the tear that trembles in his eye;  
The only thought—of holy things; and reverence fill the soul  
Amid the silence, as when tones of sevenfold thunders roll.

Firm in his own omnipotence, sublime in works of might,  
He dwells in glory far beyond the strongest angel's flight;  
Oh, well we need the Saviour's voice of interceding prayer,  
For who can look upon the light, that shrouds Jehovah there?

## · R E V I E W .

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THE EXTENT AND EFFICACY OF THE ATONEMENT: *a Discourse delivered before the Boston Baptist Association, Sept. 19, 1832.* By HOWARD MALCOM. Allen & Ticknor.

The church of our Redeemer on earth is in a militant state, and has to contend against numerous, subtle and powerful adversaries. Every movement she makes, though on the whole an advance towards her ultimate triumph, places her in a new situation of danger, and renders her liable to assaults to which she was, in her previous position, inaccessible. Her real friends, too, will often, through inadvertence or the misinterpretation of the Master's will, bring her into situations of danger, which threaten her purity, if not almost her existence. In support of the above assertions, we may look at the period of the Reformation from Popery. There was an unquestionable advance towards the triumphs destined for the church in the latter day. She assumed a new position, and her change of position exposed her to new dangers. Her friends could not see eye to eye, and contentions among them arose so sharp that they parted one from another, and were opposed to each other with scarcely less violence, than they had been unitedly opposed to the Roman Pontiff. Truth was probably elicited by their collisions; but it was, at least in considerable measure, a cause of retarding the progress of the church in the enlargement of her borders.

Since the days of the Reformation, there has, perhaps, been no period more remarkable than the few last years for the rapid increase of the church's prosperity. We might enlarge on the features of this prosperity, and on the fields of religious triumph; but our limits and our subject alike forbid. We can look, and, in this instance, need look only to our own country; and, indeed, principally, to our own section of it, New-England. How gloriously has the church in these states advanced within a few years; and especially within the three last, what clouds of converts have been added to the Lord! Every pious soul must exult in these additions; but every prudent and discerning spirit will see cause to apprehend danger from this new position of the church. More than usual attention to the subject of religion is still felt in many of our churches; and under the influence of this excitement, some portions of even the minister's duty are apt to be neglected; and this, through his intense earnestness in the discharge of others. He may be so earnest in "saving some by fear, and pulling them out of the fire," that those may be partially forgotten who are to be fed, some with milk and some with meat, but all with knowledge and understanding; that the new-born babe may grow up to the measure of the stature of a mature man in Christ. The work of exhortation may so fill the hands of the minister, as that he should fail to give due attention to indoctrination. This state of things long continued, may render some of the doctrines of religion strange to our ears, and even unpalatable; and before we are aware, we may be verging rapidly towards Arminianism.

There are times, then, and the present is such a one, when it is necessary to set up the way-marks, and call the attention of Christians to truths which are so rarely discussed as that there is danger that they will become antiquated; and it is in this view, principally, that we hail the sermon mentioned at the head of this article, as a valuable and specially seasonable production. Mr. Malcom's text is, I Tim. i, 15,—"Jesus Christ came into the world to save sinners." From these words, he proposes to consider "the design and efficacy of the atonement;" and in so doing to disprove the Arminian doctrine of Indefinite Atonement, and to show that "though in some respects general, in others limited, and in respect of sufficiency, infinite, it is in no sense *indefinite*; and, in respect to the final salvation of men, it is *limited*."

The position the preacher takes is the following one—"The great object and design of the atonement was to *secure the final salvation of the elect.*" In proof of this position, his remarks are classed under the following heads:—

1. The motive of Christ in assuming the office of Mediator.
2. The vicariousness of the atonement.
3. The system of Old Testament types.
4. The terms used in the New Testament in relation to the atonement.
5. The justice of God.
6. The essential Deity of Christ, and unity of the Divine Nature.
7. The Federal Union between Christ and his people.
8. The intent of the atonement.
9. The absolute effects of the atonement; and finally, he
10. Answers some objections.

The following is an epitome of his discussion under these heads respectively. He proves his position,

1. By ascertaining that the motive of Christ in making the atonement was definite.
2. That the atonement he made was vicarious or substitutionary.
3. That the types of the atonement under the Old Testament were definite, as to the end contemplated, and the persons to be benefited.
4. That the terms employed in the New Testament to express it are definite in signification.
5. That justice to Christ requires that he should know definitely for what, and for whom he died.
6. That since the Redeemer is divine, his purpose must correspond with what will be the event; and as only some will eventually be saved, so the atonement was only designed or purposed to save some.
7. That Christ atoned for the sins of those only with whom he stands in a federal relation; and that in that relation he stands to only a definite number.
8. That the intention of the atonement is definite.
9. That, in point of fact, the salvation of all for whom the atonement was made, is secured by divine promise; and as these are a definite number, the design of the atonement was to save them only; i. e. it was definite.
10. That the objections against this doctrine are by no means serious.

It will be seen by a glance at this epitome of the discussion, that they all have a bearing on the intention or design of the atonement, and on the proof that its design was the salvation of the elect. This being the case, we are constrained to regret that the preacher was drawn off from these points in the course of his discussion, to another—on the *nature* of the atonement; a subject, which, we think, destroys that symmetry in the discourse which would otherwise have characterized it, and which moreover is not as acutely examined as its importance demands, nor as Mr. M. could have examined it.—But of this more afterwards.

There is also another point to which, while the first division of the discourse is especially before us, we must devote a single moment. It is this—Mr. M. says, the "prime motive" of Christ and of the Father was the salvation of the elect: we would rather say, that as God doubtless proposes to himself the *highest end*, the *most worthy* object in all his acts; and as there is an object above and beyond the salvation of the elect, and which must therefore be of higher importance, viz., his own glory; it appears to us *this* was the grand originating, impulsive consideration in the work of man's redemption. The force of his argument, however, is not impaired by this oversight;—it was not necessary in proving the design of the atonement to be definite, to prove any thing more than he has proved; viz.: that he who made it had, in making it, a definite object; and that that object was the salvation of the elect.

Impartiality compels us to say thus much in a tone of dissatisfaction; and it affords us cordial pleasure that our censures can be directed against nothing of greater magnitude in the discourse. Ten objections against the rheto-

ric of a sermon, or against its logic, even, are a trifle compared to one against its doctrine; and against this we have no objection to make. We feel so strong an assurance that, notwithstanding any little want of lucidness, the author's meaning in the discussion is intelligible and scriptural, that we earnestly wish every religious family in the country were in possession of a copy, as being a scriptural compend of a doctrine dear to every believer, and one to which, in the present day, a whole sermon is very rarely devoted.

We shall not attempt to follow the preacher through each of the heads of his discourse; but must satisfy ourselves with the above general expression of our approbation, and shall now confine ourselves to some remarks on particular terms and expressions in the sermon, to which we have been accustomed to attach different ideas from those which this writer attaches to them.

We have not been accustomed to employ the phrase—"The atonement is definite"—and, in our view, it is objectionable; yet to the *sentiment* Mr. M. intends to convey by it, we have no objection; viz.: that the *design* of the atonement was definite. This we cordially believe; and it is surprising how any who one who believes the doctrine of election, as our churches in general hold it, can do otherwise. If among his brethren any shall be found who suppose they differ from the author of this sermon, because he employs a phrase which they deem exceptionable, let them not make him an offender for a word, but wait patiently till he tells them his meaning; and it will generally be found that the difference is more about words than things; and though they may (as we do) disapprove of particular *expressions*, they will accord in sentiment with him who employs them.

We have said that we disapprove the phrase—"The atonement is definite;" we do so for this reason, that it conveys to our mind the idea that the *nature* of the atonement is limited. And if this be not the author's meaning in the use of it, he has unwittingly dropped a sentence, which looks as if it were. He says, p. 32, "The intent of the atonement is definite, as well as its *nature*." Now to the definiteness of the *nature* of the atonement we do not subscribe. The nature of the atonement must correspond, or be commensurate with, that of the end which it is designed to accomplish:—if that have limits, the nature of the atonement has limits also; but not otherwise. Now what was the end designed to be accomplished by the atonement? It was the rendering propitious of a Being whose nature is infinite; and hence it was an object whose nature was not limited, and therefore could not be accomplished by any thing whose nature is limited; but this object actually was accomplished by the atonement which Christ made; therefore that atonement was, in its nature, unlimited, i. e. it was an infinite atonement.

Mr. M. admits that, "in respect of sufficiency, it is infinite," p. 8; now we ask, whence arises the *sufficiency* of the atonement, but from its *nature*? To borrow an illustration from note F. of the sermon itself,—How comes it that the pearl given for the ransom of a few prisoners is *sufficient* for that of all in the prison? Is it not from its *nature*? If it were only of the value of a few dollars, would it be equally *sufficient* to answer the purpose? But whence arises its value? Surely from its *nature*; or because it is a pearl, and not a pebble; a pearl of exceeding great worth. To return to the atonement,—How can that be infinite in respect of *sufficiency*, which is definite or limited in *value*—or infinite in *value*, which is yet limited or definite in its nature? Has its nature no connexion with its sufficiency? Then, where was the necessity for a Divine Redeemer, so far as sufficiency in the sacrifice is concerned? Why is it not possible that the blood of bulls and goats should take away sin? If we admit the connexion between the nature of the atonement and its sufficiency, and assert that, in point of *sufficiency*, the atonement is infinite, we must admit also the infiniteness of its *nature*. Our views on this point are exactly expressed in note F., which Mr. M. has adopted as his own. We will extract from note F. the sentences to which we refer. "That which makes the atonement particular is *not the nature* of the transaction—it is the design and intention of him who provided it, and

him who made it ;—this designation, however, does not limit the merit, or diminish the *sufficiency* of the atonement, considered *in its own nature*.” The professor here distinctly states that the *sufficiency* of the atonement arises from its *nature* ; and as it is “ infinite in respect of sufficiency,” it must also be infinite in nature.

Our author appears to us to pass over the distinction between atonement and redemption too easily. His language is—“ Atonement seems to refer chiefly to *guilt*, and redemption to the effects of guilt. In other words, atonement respects God, as made to Him ; redemption respects men, as secured to them. The difference is in precise accordance with our doctrine, because an atonement naturally implies that he to whom it is offered is satisfied, and he for whom it is made is released.” p. 24.—He scarcely allows these terms to be distinguishable ; and hence subsequently confounds them with each other, and asserts of atonement what is true only of redemption ; viz. : that it is definite. We must take the liberty of thinking that between these two things there are plain differences ; and that a perception of these differences will enable us to speak and write more lucidly on the subject, than will be otherwise possible. They differ, as we conceive, in nature, in design, in object, and as cause and effect differ.

First, They differ in *nature*. Atonement being made to God, and actually rendering him propitious, is *infinite* in its nature ; because He is infinite in his nature, whom it propitiates ; and because, also, He who makes it is, in his nature, infinite, and “ He is the propitiation for our sins.” Redemption, on the contrary, is *definite* in its nature ; for it is a blessing, of which only a definite number will partake.

Secondly, They differ in *design*. The design of atonement was to render *God propitious* ; the design of redemption was to render *man* everlastingly *blessed*.

Thirdly, They differ in *object*. Atonement is offered to *God* as its object ; redemption is purchased or prepared for *men* as its object. Atonement is a sacrifice offered ; redemption is a benefit conferred.

Fourthly, They differ as cause and effect differ. Atonement is the cause of redemption ; and redemption is the effect of atonement. Atonement is the *price* of redemption, Zech. ix. 11, “ *By the blood of thy covenant, I have sent forth thy prisoners out of the pit wherein is no water.*” Redemption is the *purchase* of atonement. Rev. v. 9, “ *Thou hast redeemed us to God, by thy blood.*”

If these distinctions shall appear to Mr. M. to be well grounded, he may see cause, if his sermon shall pass to a second edition, to guard and modify such parts of it as have relation to these terms.

We have great pleasure in referring our readers to the improvement of this sermon, or its application to the hearers, as a triumphant refutation of the aspersion sometimes cast on the distinguishing doctrines of the gospel ; viz. : that they produce self-importance, and indolence, and licentiousness. In this part of the sermon, the doctrine discussed is shewn to be a “ doctrine according to godliness ;” and Christians are made to feel that the doctrine of particular redemption, properly understood, will promote love to the Saviour, deep humility, and zealous service of our Master. Sinners are affectionately besought to submit to God, and believe in the Redeemer, instead of cavilling against truth, and quarrelling with the doctrines of the sermon. Ministers are exhorted not to mix philosophy with lessons of scripture :—not to conceal the obnoxious features of Christianity :—to avoid unreasonable aversion to creeds and confessions of faith :—to adopt with great caution opinions purporting to be new ; and finally, to addict themselves much to the devotional reading of the scriptures, as distinguished from the mere professional and critical perusal of them.

We commit the sermon and its author to the blessing of the great Head of the church, in the fervent hope that his life may be long preserved for usefulness to the church ; and that his sermon may diffuse widely a savor of the truth as it is in Jesus.

# MISSIONARY REGISTER.

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Subscriptions and Donations to the General Convention of the Baptist Denomination, in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq., Treasurer, at the Baptist Missionary Rooms, No. 17, Joy's Buildings, Washington Street, Boston. The communications for the Corresponding Secretary should be directed to the same place.

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## Burma.

### REV. MR. WADE'S JOURNAL.

The journal of the *last* part of Mr. Wade's residence at Mergui, was published in the Magazine for December, 1832. The journal of the first three months had either been mislaid, or was brought by some other vessel and put up in another package, which escaped attention, so that it did not appear in the proper order. It contains matters, however, of so much interest, that it would seem wrong to withhold it from the readers of the Magazine. The letter which follows, written also at Mergui, suffered the same fate with the journal.

*Mergui, Oct. 14, 1831.*

#### FIRST EFFORTS.

On arriving in this place yesterday, Mr. Maingy very kindly interested himself to obtain a house for our accommodation. The one assigned us, belongs to an officer now absent. It was uninhabitable, without repairs, there being no partitions, no cook room, and floor very much broken; several men were employed in repairing it yesterday and to-day. This evening we moved into it; still, however, the partitions and floor are unfinished. Our passage cost 150 rupees.

15. Went out in the morning to take a survey of the town; it is rather larger than I expected to find it; the inhabitants are a mixed multitude, consisting of Burmans, Portuguese, Chinese, Mussulmans and several other nations. The Portuguese have

a chapel and a priest. The Mussulmans, also, have a place of worship. The Burmans, as usual, have many kyoungs and pagodas. I cannot yet say how they will feel disposed towards the gospel. I went out this evening with a bundle of tracts, but did not dispose of a single one.

16. Went out to a *zayat* this morning, and succeeded in disposing of three tracts. It is now the time of the yearly festivities; and all the Burmans are so much engaged in boat-racing, boxing matches, &c., that they have no leisure or inclination to attend to the concerns of their souls.

#### THE BURMAN SLAVE.

17. Disposed of 6 tracts to Portuguese. Had a visit from one Burman, who came more, however, to ask pecuniary aid, than to listen to the gospel. He said he was a slave, and begged I would redeem him, in consideration of which, he would enter our religion forthwith. I told him I could buy no disciples; if he believed, it was to his own benefit, and if he rejected, it was to his own peril, not mine. I read and explained a tract to him, but he had no heart for it, only as a condition of his being redeemed from slavery. I am informed that the Mergui Karens have given the Portuguese priest here a very pressing invitation to come and preach among them, probably in consequence of hearing about Mr. Boardman's labors among the Karens at Tavoy. Where a people seem thus universally inclined to receive religious instruction, is it not an intimation that they ought to be attended to, in preference to those who manifest no such inclination? The priest declined going, on account of his not being able to speak Burman.

18. Had a visit from seven respectable looking Burmans, who came apparently for no other purpose than to converse on religious subjects; but while talking to them, I was taken violently with the colic, and for about two hours suffered most excruciating pain. Alas for those who must suffer the pains of eternal death! Mrs. W. continued to talk with the men some time, and then they left, promising to come again when I should be well. Disposed of six tracts to Portuguese. (N. B. The Portuguese are all Catholics.)

19. More tracts called for by the Portuguese. Disposed of ten tracts and two of the Epistles of John.

20. Had a request from one of the kyoungs for tracts; disposed of nine—mostly to the Portuguese. Had requests also for English tracts and a Bible, but had none to give.

21. Disposed of five tracts,—to Portuguese; quite a company of Portuguese women and children called on Mrs. Wade. Some of them read Burman.

#### THE SETONGS.

The numerous islands lying near Mergui are inhabited by a race of people called the Setongs. This people have no permanent places of abode, but wander from one island to another, and live chiefly in their boats. They live almost exclusively on fish, turtles, frogs, &c., which they are said to eat raw. They make a few mats and some other little articles, which they bring to Mergui and exchange in trade. The Merguiers also frequently go among them to trade. They are said to be quite harmless, speak the Burman language, (i. e. many of them) and have no religion.

22. Had but one call,—disposed of three tracts. Mrs. W. had a call from one woman, whose circumstances render her case a little hopeful; she said her mind was very hot and uncomfortable; on inquiring the cause, she said she was originally a Mohammedan; but having married a heathen, she was cast out of the congregation as one who had broken caste; she could not believe and worship with her Burman husband; so that she was left without an object of worship, and, of consequence, without hope. After Mrs. Wade had conversed with her about Christ for a considerable time, she went away, saying her mind was very much cooled.

24. A small vessel came in from Maulmein, but brought us no letters. Very few vessels come to this place.

28. Went out to a zayat. For a long time, every one who passed by kept at a

distance; at length a Mussulman ventured to stop and ask for a book, as he saw me reading. I gave him one, and he sat and read for some time; this attracted attention, and encouraged others to stop. Had six or seven different persons in all, and one or two listened with considerable attention. Two boys from a kyounge came to the house for tracts.

#### KAREN DEPUTATION.

29. Last evening in walking we met a couple of Karens. We asked them a few questions about where they lived, &c., and told them we came to instruct the people in the true religion, and they at once urged us to come among them. This morning quite a company of them came to us before breakfast, to listen and to invite us to come among them. There was a chief among them, and he pressed us to come, promising to come after us with a boat and to provide a house for us; he wished us to come and live among them altogether.—Went to a zayat, had more hearers than yesterday, and disposed of several tracts. One ignorant fellow was madly opposed, and said he would not change his religion under any consideration; however, he staid but a short time.—When I returned, found the Karens had come again, and were listening to Mrs. Wade with much attention. About a dozen boys from different kyoungs came for tracts. Just at evening the Karens came again and listened; also three or four Burmans.

30. Lord's day. Went to the zayat. Had quite a company of both men and women most of the time; all listened without disputing. One man showed his good will by bringing me a cocoa-nut. Disposed of two tracts at the zayat. Two of the Karens came again to our house;—they were just returning to the jungle. Mrs. W. gave away about twenty catechisms to boys from the kyoungs; some wanted them to read, and others for the priests.

31. Had several hearers at the house in the morning; some of them listened well and took tracts. After they left, went out to a zayat,—had but three hearers,—disposed of no tracts. Mrs. Wade had several calls at the house for tracts.

Nov. 1. A head-ache, which I got by exposure to the sun yesterday, prevented my going out to-day. Had several calls for tracts at the house;—among others, the man who brought me the cocoa-nut came for a tract; he appears very friendly, and I hope he has some relish for the truth. A small vessel came in from Tavoy, but it seems our friends there had not yet heard



of our being at Mergui, for we got no letters.

2. Went to the zayat.—Had a good number of hearers ; no one made objections to the things spoken and read ;—one, after listening some time, said, ‘ If these things are so, there is not a person in Burmah that can escape hell.’ Three inquirers came to the house, and after talking with them for some time, each one took a tract.

#### NATIVE DISPOSITION.

3. Went to the zayat ; sat some time without company ; but at last had rather more than usual. The natives always seem very anxious to make out coincidences between the religion of Christ and their own ; fancying, I suppose, that it originally proceeded from the same source ; but being carried to a distant country, where there are no priests, images, or pagodas, it has become amazingly corrupt ; while they, being more highly favored, have preserved it in its original purity. And to make out a coincidence, they frequently tell the most flagrant falsehoods about things which they pretend to say are in their sacred books ; by which means they would sometimes shut our mouths, if it were not that we are much better acquainted with their sacred books than they themselves are. One to-day said, their books contained an account of a certain person in Nat-country, who was free from sickness, old age, and death. I told him there was no such account in their books ; but if he thought there was, he must suppose Gaudama a great liar, for he said there is no being free from sickness, old age, and death. This completely put him down. Some listened with good attention, and some were inclined to be disputative. Mrs. Wade had three or four at the house.

#### THOUGHTS IN SICKNESS.

Nov. 13. Since the last date, I have been confined with illness. The first attack was a most excruciating pain in the stomach, which continued with scarcely any mitigation for two days ; after this I felt much better for a couple of days, and then had a second attack, which was for one night nearly as severe as the first. But through the mercy of God, I now feel myself nearly recovered. While suffering such excruciating pain, the thought occurred very strongly to my mind, whether the pains of hell were so severe as those I was then suffering ; and if so, how it could be possible for a sinner to endure them *eternally*? The thought overwhelmed my mind. The bare possibility of my

falling short of heaven and becoming a subject of *eternal misery* filled my mind with horror. Ah ! how little do sinners think, who go on cheerily the road that leads to hell, how intolerable even a slight degree of pain must be, if that pain is to continue without intermission or mitigation *forever and ever*. Since I have been ill, many Karens and others have visited us ; also, pastor Ing with his family have arrived from Tavoy, which gives us much pleasure.

16. Yesterday had another attack, which confined me to my bed nearly all day ; to-day feel better, but still in a good deal of pain. Have had quite a number of Karens every day since the last date. It is really delightful to see with what readiness and simplicity they receive the news of salvation. Some of those who came to-day were from the Tavoy district, though not from the place where those who have been baptized live. Two women from this place came to Mrs. Wade, and listened for a long time with good attention. Three days since, got letters from Maulmein, and the Magazine with the Herald from America. It affords me much comfort to have these to read now, while I am unable to do any thing in the way of preaching.

17. Felt encouraged this morning with the hope that I should soon be well, and went out a little in the forenoon ; but am more poorly again this afternoon. I desire to feel that it is even the hand of mercy and kindness that directs all our afflictions. One of the women mentioned yesterday came again, and seems a little impressed with Mrs. Wade’s conversation. One man, who has been a number of times before, came and asked for a tract. We are talking of an excursion among the Karens, as soon as my health will allow.

18. Suffered severe pain during the last night and a part of to-day ; but am better again this afternoon. Mrs. Wade’s visiter came again to-day ; she is learning to read the catechism.

19. Two Karens came and listened for some time this morning ; and as they were with us at the season of family prayers, we performed the service in Burman. We have not yet found a Karen man in this place, who does not understand the Burman. Four Burman men visited us this afternoon, and they acknowledged the consistency of all we said to them about the Eternal God and the Christian religion. When they went away, they took tracts. Mrs. Wade’s inquirer came again to-day as usual.

20. Lord’s day. Felt in better health than for some days past, so that I was able

to attend worship with two Europeans who came for the purpose,—then with a number of natives in Burman; and in the afternoon to administer the ordinance of the Lord's Supper, at which there were five communicants—Mrs. Wade and myself, Moug Ing and wife, and a member of the church at Tavoy. I know not that I ever before felt as I now do, how great a blessing it is to enjoy good health.

#### EXCURSION TO THE KAREN JUNGLE.

21. Made preparation for going into the Karen jungle, and left Mergui with the tide a little before sunset. Moug Ing with his wife accompany us. Expected to arrive with one tide, but, not knowing the road, took a wrong branch of the river, and did not find our mistake until the tide was nearly out, when we fell in with a boat from which we learned our road. The tide being out, we slept in our boat.

22. After breakfast, got under way, but were obliged to wait in different places for the water to rise sufficiently for our boat to pass. Arrived at the Karen village about noon; as soon as the chief, who had previously invited us, was informed of our arrival, he came and proposed that we should take up our quarters at his house. This chief, we find, is not a common Sankai, or chief of a village, but is a Karen Oke, or head man of a large district. He was at our house several times in Mergui, and from his first hearing the truth, he seemed to receive it with gladness. He seems to feel very cordial in receiving us, and to be desirous to do all in his power to make us comfortable and contented. In the evening, an assembly of about thirty persons collected to hear preaching. I read and explained to them the catechism, to which they listened with much respect and attention; after which, I prayed in Burman, and they all joined by placing themselves in a worshipping posture. When this was through, one of the men began to sing in Karen, in which I could frequently distinguish the name of Jesus Christ. This is the first song of praise to Christ, that I have heard sung by a native in Burmah; for we have no hymns in Burman, and the Burmans do not seem to make singing any part of their worship. The Karen language seems peculiarly easy to render into metre, while the Burman is extremely difficult.

#### THEIR IDEAS ON RELIGION.

23. Had companies of Karens at different times during the day, with whom we had much conversation, explaining the nature and first principles of the religion of

Christ, and exposing the absurdities of the religion of Gaudama, and of the worship of demons. In the cool of the afternoon, we went out to the zayat which the Karens here have built for a place of worship. We found it in a very thick part of the jungle, beside a stream of water sufficiently deep for baptizing, though they had no idea of making that use of it. The zayat is neatly built, and, in some respects, is quite fanciful. They have no distinct idea of any particular being or object, to which they direct their prayers in this place. They say that, about thirty years ago a white person, in the English dress, came among them, and told them not to make offerings to the priests or worship idols, but build a zayat and worship in that. And though they dared not refuse to make offerings to the priests, when they came among them for the purpose of receiving them, particularly under the Burman government, yet they built their zayat, and have kept up the custom of worshipping in this manner until the present time. When bro. Boardman was at Mergui, they heard of the name of Jesus Christ, which accounts for this name's being in the hymn sung last night. Quite an assembly collected again at evening for worship; and Moug Poo, the Karen Oke, declared that his mind was settled as to the truth of the Christian religion.

24. Had fewer people during the day, but they came together again at evening, to hear and join in prayers. It is the season of gathering in their harvest, so that we cannot expect much company during the day. Karen Oke is anxious to learn to read; and the Karens generally wish a school to be established, that their children may learn; and for this purpose as well as for religious instruction, they wish us to reside among them permanently; but we should be thought excessively imprudent to take up our residence in such a jungle.

25. Had no listeners during the day; even the Karen Oke was obliged to attend to gathering in his harvest. At evening several came as usual for worship, and we had quite an interesting time. An old man of about fifty, whom I had before observed with some attention as an inquirer, showed himself quite decided on the side of Christ. He and the Karen Oke talked together for some time about baptism in their own language; and though I could not understand them, I judged they were thinking very seriously of the subject. The subject of my discourse was about the fall of man, salvation by Christ, and the Millennium. Speaking of the last particular, they seemed to feel some interest to know whether

they should live to see that happy day. I told them, though they should not live to see the accomplishment of these things, they might see the commencement of them. Though they should not see the full blaze of day, they might see the first dawns of the morning. At any rate, when Christ came again he would bring all his disciples with him. They appeared to esteem these things as glad tidings. The old man showed his cordiality by bringing us three or four quarts of rice. They, as well as the Burmans, take every step with great caution. It is no small thing for a person to change entirely the object of his worship.

26. Had no company during the day. The old man came just at evening, bringing us a little rice, and said his child was in a fever, so that he could not attend evening worship. Others attended as usual. After worship, the Karen Oke said, when he had gathered in his harvest, he intended to build a zayat for the worship of the Eternal God.

#### OBSERVANCE OF THE SABBATH.

27. Lord's day. Before we had done breakfast, two families came for worship; these, with the family where we live, composed our assembly for the day. My subject was the miracles of Christ, to which they listened with good attention. After worship, the Karen Oke told us that one of his father-in-law's children, a young man of about seventeen, had fallen down and dislocated his shoulder. This family have, from the time of our arrival, maintained a decided stand on the side of their old religion, the worship of demons, and have not attended our evening worship; accordingly they concluded not to observe the Sabbath; and went to their usual labors. They had scarcely got into the field, when the young man stumbled down, and put out his shoulder. This occurrence they feel to be an intimation of the displeasure of God against them, for not observing his holy day. And surely we cannot say but that it is so; and he may take such a method to convince these superstitious people, that those who do not regard his law, after hearing it, shall not prosper. The Karen Oke himself, being told that a wild hog had come into his enclosure and was eating up his vegetables, took his musket and went out to shoot it. He came to the place, and raised his musket to fire; when he recollected what I had said to him about observing the Sabbath, and took down his musket. After a minute or two, his desire to get the hog began to prevail, and he again prepared to fire: a second time he was restrained. Again

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he thought that it was very rare that he had an opportunity to kill a hog, and resolved to fire, thinking that he would observe Monday instead of the Sabbath. Then again he thought the Sabbath was the day on which our Lord arose from the dead, and it would not answer to substitute another day instead of it. So he left the hog eating his vegetables, and returned to his house, feeling peace and satisfaction that he had overcome a great temptation. In the evening we had worship as usual. The old man mentioned above, I find is called Ko-Phyoo; and he is distinguished in his neighborhood as being the principal oracle of the demons.

28. No company during the day. At evening, three families from several miles distance came for worship; these, with the assembly that usually attends, made quite a congregation. After the usual worship, had much conversation with them on the subject of religion; and there seemed not to be a dissenting voice, though two of the men were Burmans who had become naturalized among the Karens, by marrying Karen wives, but of course had retained their native attachment to Gaudama and his religion. They all manifested an unusual interest in hearing and understanding the truth. I sat up with them till late, and yet I heard them talking together on the subject of religion nearly the whole night.

29. The visitors last evening remained until after breakfast this morning, and when they went away, promised to come again next Sabbath. This evening, at worship, we had only Ko-Phyoo and his wife, except the family where we reside. Ko-Phyoo brought us a fowl; and this morning another man, who usually attends worship, also brought us a fowl and a little rice. They would do much more in this way, if we encouraged it; but we would not have them think we are seeking benefit to ourselves in this way, but the good of their immortal souls.

30. The usual number of men at worship in the evening, but their families did not attend. The Karen Oke says, those who worship demons die, and those who worship the Eternal God also die; but it is better to worship the Eternal God; because such, when they die, go to heaven, whereas those who worship demons, when they die, go to hell.

#### APPARENT CONVERTS.

Dec. 2. This evening, in addition to the usual worshippers, had the family of whom mention is made Nov. 27. And after worship, all present united in agreeing to build

a zayat for the worship of the Eternal God. It appears to us that the Karen Oke, Ko-Phyoo, and one other man begin to feel the motions of the new life; but we do not press the subject of baptism, because we wish thoroughly to prove them, before we admit them to this sacred ordinance. We merely let them know that baptism is a command of Christ, enjoined on those who believe. If it were practicable, it would be very desirable for us to remain here four or five months, to instruct them in the scriptures, and in the manner of serving God; also to teach several to read Burman, who are already able to speak it. The Karen Oke, particularly, speaks Burman with the most perfect ease and fluency.

3. At evening, the three families mentioned Nov. 28, came to spend the Lord's day and attend worship here to-morrow. One of the men in particular, Moug Loon, says he is fully satisfied of the truth of the Christian religion, and intends henceforth to worship the Eternal God.

4. Lord's day. Had a house full at worship. A Burman woman, who has occasionally heard the truth, declared her full belief of the scriptures. We have been here now about two weeks, and intend to return to-morrow. The Karen Oke, Ko Phyoo, Moug Loon, Moug Seleque, and the woman just mentioned, we consider very hopeful inquirers; a number of the Karen women also profess to believe, but as they do not understand Burman very well, we are not so well acquainted with the state of their minds.

#### KAREN SINGING.

In the evening we had a most interesting time; knowing we were about to leave, nearly all the Karens in the place came to worship; after this was ended, we had much familiar conversation, interspersed with singing the praises of God. They sung a few sentences, and then interpreted them in Burman, that we might understand what the subject was; and we were not more delighted than astonished to see with what facility they composed as they sung, for it was entirely extemporaneous. There were three young girls who were requested to sing a little by themselves, which they did; and when the Karen Oke interpreted their words, we were surprized to find they also composed as they went along. Their words, as near as I can express them in English, were:

“The Lord his messenger hath sent,  
 “And he himself will soon appear;  
 “The Burman priests;—their day is spent,  
 “The priests of God his standard rear.

5. Returned to Mergui; arrived in the evening.

6. Had two Karens to visit us: Mrs. Wade's old inquirer also came.

7. Went out to a zayat; and as there was a funeral near, which called together a concourse of people, had many listeners, and disposed of all the tracts I took with me. Though perhaps there was no one among them who received the truth in love, yet they were all constrained to acknowledge, that the things they heard were consistent, and worthy of their serious consideration. While I was absent, four Karens from the jungle came to listen, to whom Mrs. Wade and pastor Ing read and explained out of the tracts and scriptures. They heard with much attention.

8. Had but few listeners at the zayat; gave away several tracts. Mrs. Wade had two Karens, and her female inquirer, at the house.

9. Had more company at the zayat than yesterday. One poor heathen, after listening some time, said he should fear less to die than to renounce the worship of Gaudama. Disposed of twelve tracts.

10. Had a good number of listeners; disposed of about twenty tracts.

14. Continue going to the zayat daily; give away from fifteen to twenty tracts in a day, and one day thirty. Bro. Mason being still imperfect in the language, and being desirous that I should accompany him in a tour to the Karen jungle, where a number wish to be baptized, I am contemplating a voyage to Tavoy as soon as I can procure a passage.

15. Went to the zayat; gave away thirty tracts—expect to leave for Tavoy, to-morrow.

16. Still in Mergui;—the boat in which I expected to go is detained. Went out as usual,—many asked for tracts as I went along the road, and many others at the zayat. The people seem to have just found out that I will give tracts gratis to all that wish to read them. To-day I gave away 130, besides what were given by pastor Ing.

Yours most respectfully,

J. WADE.

Rev L. BOLLES, Cor. Sec.

After various disappointments, Mr. Wade left Mergui for Maulmein, March 4, 1832. Having narrowly escaped a watery grave, they were obliged to put back to Mergui. March 29, they finally left in the steamer Diana, and arrived at Rangoon April 3.

MR. WADE'S LETTER TO THE COR-  
RESPONDING SECRETARY.*Mergui, Dec. 9, 1831.*

Rev. and dear Sir,

On our return from Kyouk Phyoo to Maulmein, we had the pleasure of receiving your very kind and sympathizing letter dated Feb. 26, 1831.

We had not the least doubt but the Board would approve of our coming home, since it was the united advice of our brethren and sisters, and also of the physician, that such a step was necessary. Still, however, we were unwilling to leave the great work which we have undertaken among the heathen, unless ourselves convinced, that our constitutions were so broken that we could no longer attend to our duties as missionaries. And though this appeared to be the case, particularly with Mrs. Wade, when we left Maulmein, yet, by the blessing of God, our voyage to Kyouk Phyoo, and our stay in that place were so beneficial in their effects, and her health was so much improved, that we felt it our duty to relinquish the design of visiting our native land, and were happy to be thus permitted to return to the field of our labors. Mrs. Wade's health has continued good to the present time; and though I cannot say the same of myself, yet my indisposition is, I think, entirely unconnected with the liver complaint. We cannot foresee the future, and may yet see cause to regret our return; but we acted conscientiously, and must leave the future with God, who orders all events. Had we been aware that some one of us must necessarily go to Calcutta to superintend the work of completing the new font of types, we should probably have gone there from Kyouk Phyoo for this object, seeing we were so near; but we were not aware of this till our return to Maulmein; and perhaps it is better after all that bro. Bennet should attend to this work himself, as he understands it better, and will be more likely to be satisfied with a font of his own preparing.

In reading the Magazine, I was much gratified to find a proposition to set apart a certain day for solemn prayer, in behalf of all Colleges and Seminaries of learning.\* A very important object certainly. Would it not be well to establish a season of prayer for this object once a quarter? If the churches generally should unite to pray at stated periods for the prosperity of seminaries of learning, and for the conversion of

their students, we might not only hope that God would answer those prayers, but professed Christians would feel an increasing interest particularly in religious seminaries, in proportion to the frequency of their prayers for the blessing of God upon them. I am certain, from my own experience, that, not in colleges only, but even in religious seminaries, students are exposed to great temptations, and require an uncommon share of grace to prevent the *decline* of vital piety, not to say how they *ought to increase* in piety day by day. There is moreover great proneness to depend on the powers of human reasoning, rather than on the direct and simple statements of the scriptures of truth; so that their faith becomes established in the wisdom of man, and not in the power of God. Then God withdraws the light of his countenance, and the influence of his Holy Spirit; for he will allow no man to glory in the wisdom of man; thus left, and esteeming themselves to be wise, they become fools in the knowledge of the mysteries of Jesus Christ; and they wrest judgment in favor of the "old man," whom Christ has sentenced to crucifixion; as Saul spared Agag and the best of the spoil. How important, then, that the churches should pray particularly for those who are to be their future pastors and instructors!

I was also glad to see the appeal which is made to the Christian public, and particularly to young preachers, in the piece entitled, "Missions to the Heathen."\* It is very true, as is there stated, that "missionaries should be men of elevated piety; men who have counted the cost." While at home, in civilized and Christian society, enjoying all the means of grace, all the comforts of life, all the blessings of social intercourse with relations and friends; it is easy to talk about a "missionary spirit, willingness to face dangers, forego the privileges of society, endure privations, live a self-denying life, &c., for the sake of pointing the perishing heathen to the Lamb of God, which taketh away the sin of the world." Believe me, it is very possible, that one may say and *feel* these things, when at home, and yet say and feel very differently, when they come into the missionary field and see things as they are; that the heathen are a low, dirty, ignorant, superstitious race; given to lying, cheating, stealing, and every other kind of vice; who, at the same time, esteem themselves wiser and better than every other nation; and, instead of being ready to listen to the glad

\* Vol. XI. p. 46, 116.

† Vol. XI. p. 11.

tidings of the gospel; and being thankful that we have come to teach them the way of life, look upon us with an eye of hatred, as enemies, who have come to overturn their religion and ancient customs; and having done this, and brought them over to our religion, intend, in all probability, to make them servants and slaves; who, having these feelings, curse us in their hearts, and revile us with their tongues. Young missionaries, when they "arrive on heathen shores," find these things very diverse from those fairy dreams, which they had in their native land. They find they have got to do something more than *talk* about self-denial, enduring privations, &c., whether they will or not; else they must give up their missionary work, (except in name,) provide themselves with all the conveniences and comforts which are available, and make themselves as contented as they can. For they cannot retrace their steps and return to their native land, to the pleasures and enjoyments which they have once professed to sacrifice, without endangering their reputation. Thus they are forced by circumstances, rather than constrained by the love of Christ and the love of souls, to labor among the heathen. Some no doubt have more of these feelings than others; but perhaps even the best missionaries have them more or less at first. And why? Because the example of the Christian world and their own habits have taught them to *talk* of the importance of elevated piety, counting the cost, self-denials, &c., without attempting much, or any thing of the kind, in practice. Had the writer of the piece referred to seen with his own eyes, and experienced in his own person, what it is to be a real missionary among the heathen, he might well say, "Missionaries should be men of elevated piety, men who have counted the cost,"—and ask—"Where are the men?" And he might add too, that "Few such men would be found, until the churches and clergy generally are composed of men of elevated piety, men who have counted the cost; for, as the fountain is, such will the streams be. Does not the gospel require all professed Christians to be of this same character? And ought not every church member, and particularly every minister, (as he is an example to the flock,) to feel that he is as much required to sustain this character, as if he were a missionary among the heathen? And then every minister would be fit for a missionary, as far as piety is concerned. They would then feel that compassion which they ought for the perishing heathen; and

would regard with greater sacredness the obligation which our Saviour has laid upon us, to go into all the world and preach the gospel to every creature. Then, too, a less value would be set on money; churches would contribute more, and missionaries would require less, so that a greater number could be sent and supported among the heathen. When I look over the vast extent of the missionary field, it appears to me there never will be a sufficient number of missionaries found, and sufficient means obtained to support the number required to occupy this vast field, until there is a very great reformation in missionaries, ministers at home, and all professed Christians. I hope, my dear Sir, you will excuse the liberty I have taken in making the above remarks. Bro. Judson, in a letter written to me, after we had left Maulmein with the view of going home, makes the following remarks in regard to missionaries coming to this country, "*I hope that none will come, unless they come for life. I am afraid it will become fashionable to come out for a limited term of years. Do inveigh every where against this pernicious system. I regard it as a regular scheme of the devil to sap the foundation of missions. I wish to see the face of no one, who is not sworn in for life. What sort of a missionary spirit can a man have, who intends to go home soon after he has got the language and begun to be serviceable, when every additional year will render his services more and more efficient and valuable. What should the man go home for, and leave perishing millions to whom he can preach the gospel, when there are so few that can preach in that language?" I fully subscribe to his views on this subject, and trust the Board will do so too.*

I remain most sincerely yours,

J. WADE.

LETTER FROM MR. WADE.

*Maulmein, Aug. 24, 1832.*

Rev. and dear Sir,

A vessel being about to leave this place for Bengal, I embrace the opportunity of communicating with you. For the last quarter, it being the rainy season and itinerating impracticable, my time has been mostly taken up in study, and I have not kept a regular journal. I informed you in my last, that having been brought round from Rangoon by a severe illness, by the advice of the brethren, I had concluded to remain here and take charge of the native department, in order that brother Judson might devote his time more entirely to the

work of translating the Old Testament. Accordingly I preach to the native church every evening, have three of the native brethren in rotation for prayers every morning, and preach an afternoon sermon on Lord's days. The rest of my time I devote to the study of the Karen language, with a view of spending the next dry season among that interesting people. I commenced the study of this language more than a year ago, at first without any intention of reducing it to writing; but I found it necessary in order to assist my memory, to write down words, and my teacher understanding both Taling and Burman, I found that many of the Karen sounds could be expressed by the Taling character, which could not by the Burman; this suggested the idea of trying how far an arrangement of the Taling and Burman combined would go towards giving the Karens a written language. On going to Rangoon, as I expected to remain there, I gave up the work; but when I was again stationed here, and the Karens of this province came upon my hands, I resumed it, at the same time, however, writing to brother Mason to know whether he had pursued the study so far as to have formed a plan of reducing the language to writing, intending if he had got a plan arranged to adopt it here. His answer did not touch the main point of inquiry, but sister Boardman said in a letter to Mrs. Wade, that brother Mason's poor health, and his being unable to have intercourse with the Karens during the rains, had prevented him from attending much to the study of their language, and that she was therefore glad that I had resumed the work, so that there was a prospect of the Karens having the scriptures in their own language. In the mean time I went on with an arrangement of an alphabet and a spelling-book, for which I had every facility, there being a number of Karens here previously, who were learning to read Burman. I have now completed a spelling book which contains above fifteen hundred radical words, or syllabic combinations, in all which only two types are required which are not used in Burman or Taling, and those of so simple a construction that brother Bennet can cast them without sending to Bengal; (and indeed has made the punches already.) This arrangement I think a very important one, as it saves the trouble and expense of a new font of types. I have also, with the assistance of my Karen teacher, made a translation of the Burman catechism and scriptural commands as contained in the "View of the Christian Religion." These I have sent to brother Mason, requesting him to suggest any im-

provements in the plan of the language which occur to him, or if he has a better plan to send me his. My Karen teacher has made himself master of the spelling-book, and is able to teach it to others, and has a Karen school under his care of ten scholars, who are learning to read in their own language with intense interest. I have had an ancient Karen poem written out, which has been handed down orally from time immemorial, and I was greatly surprised to find it commenced with the creation of the world; described man in a state of innocency, and his fall by partaking of the forbidden fruit through the suggestions of Satan, just as related in the Bible.

Brother Jones is about going to Siam to commence a mission station at Bankok. Brothers Bennett and Cutter are getting on finely with the printing of the New Testament, and brother Judson with the translation of the Old. We have had no baptisms within the last two months. The two schools in Rangoon have been broken up by government.

We are very happy to hear that new missionaries and another printer may be expected to join us soon. I have within the last week had another short attack of the complaint which occasioned my coming round here. This is the sixth attack I have had of the same kind. I feel extremely desirous to have health to spend the coming dry season in the Karen jungle, as there seems to be a wide and effectual door opened among that people for preaching the gospel of Christ with success. I beg an interest in your prayers and in all those of my Christian friends.

I remain yours very respectfully,

J. WADE.

Siam.

The letters, received by the last arrival from Calcutta, bring information that Rev. John Taylor Jones and wife were to sail for Bankok, the capital of Siam, Sept. 23, 1832, in order to establish there a new mission. The prospects of success are very great. The state of the public mind in relation to religion furnishes evidence that the natives are a people prepared of the Lord, for evangelical labors. In future journals, letters and selections, the character of the people and the importance of effort in their behalf, will be laid before our readers. At present, we can only bespeak the prayers and the interest of the Christian public for this new effort to extend the kingdom of Immanuel.

## France.

Letter from Rev. Prof. Chase, Paris,  
Jan. 24, 1833.

Rev. and very dear Sir,

It is now two months since we arrived in France; and it is about a month since we began to preach in a convenient chapel—a part of an old Papal place of worship, that has escaped the ravages of revolutions and of time. Just as we were commencing, a Mr. Cloux, a native of Switzerland, arrived here from London, on his way to the eastern part of France, as a missionary from the Baptist Continental Society in England, but with instructions to consult us before deciding fully on the field of his labors. Mr. Cloux speaks French, *German*, and English, and there are more than thirty thousand Germans residing in this city. On various accounts it was desirable that he remain here some months, to which his Society has consented. Accordingly I wrote to Mr. Cox, the secretary of that Society, a letter of which I send you a copy; and the proposal has met with the approbation of those by whom Mr. Cloux is patronized.

Till within a short time, the weather here has been mild; but the winter is now setting in, and, from what I suffer, I am very impressively admonished of the duty which I owe to my family and to the Newton Institution in respect to my health. I have consulted persons here on whose judgment I rely; and they urge me to escape to a region of less humidity and cold. I am at length constrained to relinquish my hopes of spending the whole winter in Paris; and to-morrow I set out for Italy, committing myself and all that is dear to me at Newton and elsewhere, to Him whose I am and whom I would gladly serve.

I hope to be able to return to Paris in April. The state of religious affairs here, is appalling. But there are some encouraging facts. The Lord be gracious to this people.

Most affectionately and respectfully,

Yours in a precious Saviour,

IRA H CHASE.

REV. DR. BOLLLES, Cor. Sec., &c. &c.

DONATION OF THE AMERICAN BIBLE  
SOCIETY.

With unfeigned gratitude to God, the Board acknowledge the present month the liberal donation of \$5000 from the American Bible Society, to aid in printing the Scriptures in Burmah. The recent accounts from that country of the rapid spread of religion—

the progress of the translations—the efficiency of the four printing-presses and their superintendents, and the heart-rending, yet cheering entreaties of the heathen for the word of life—all concur to render this donation, at the present time, peculiarly grateful. While many a heart has been made glad through the efforts of the Bible Society at home, and we love to contemplate the blessings it has diffused among our own population, we esteem it a more precious service, if possible, that the same divine word is thus sent to the ends of the earth. Whoever has formerly felt uninterested in the American Bible Society can no longer remain so; for it is now laboring, side by side and hand in hand, with the Boards of Foreign Missions. We beseech the community that these noblest of efforts be not clogged and discouraged by want of funds.

ANNUAL MEETING OF THE BOARD.

The annual meeting of the Board was held, according to appointment, at Salem, Mass., April 24 and 25. The number of ministers and members assembled was large, and all the proceedings were marked by kindness and harmony. The Annual Report presented facts, which could not fail to call forth the gratitude of every Christian. The benefactions of the churches at home were very much greater than those of any preceding year. And the success of the various missions abroad has led many to the devout and wondering exclamation—“What hath God wrought!”

The annual sermon was preached in the evening by Rev. Baron Stow, of Boston. Subject—“How can the Christian, in his efforts to promote the conversion of the world, best exhibit the spirit of his Master?”

The forenoon of April 25 was occupied in hearing and discussing the reports of various committees, and resolutions subsequently offered. In the P. M., Rev. Mr. Cone, of N. Y., preached from Eph. ii. 18—“For through him we both have access by one Spirit unto the Father.” In the second Baptist church, Rev. Mr. Knowles, of the Newton Theological Institution, delivered a missionary sermon from Is. ix. 1–3, in the evening.

The Annual Report of the Board will be the leading article in the Magazine for June.

RETURN OF MISSIONARIES.

By letters from Calcutta, the Board are informed that, if living, Mr. Wade is about to return to this country, as a last resort for the restoration of his health. Mr. and Mrs. Sutton (formerly Mrs. Colman), were to take passage in the same vessel, the Fenelon, which is daily expected.



## ORDINATIONS AND INSTALLATIONS.

MR. C. C. CONNER, ord. at Crooked Run M. H., Culpepper, Feb. 9.  
 MR. DANIEL WHITEHOUSE, ord. evangelist at Palermo, Me., Feb. 20.  
 MR. WM. MC CARTHY (late from England,) ord. pastor, at Sharon, Con., March 6.  
 MR. JOHN MILLER, ord. evangelist, at Philadelphia, March 14.  
 MR. IRA R. STEWARD, ord. evangelist, at New London, Con., March 26.  
 REV. LUTHER CRAWFORD, late Gene-

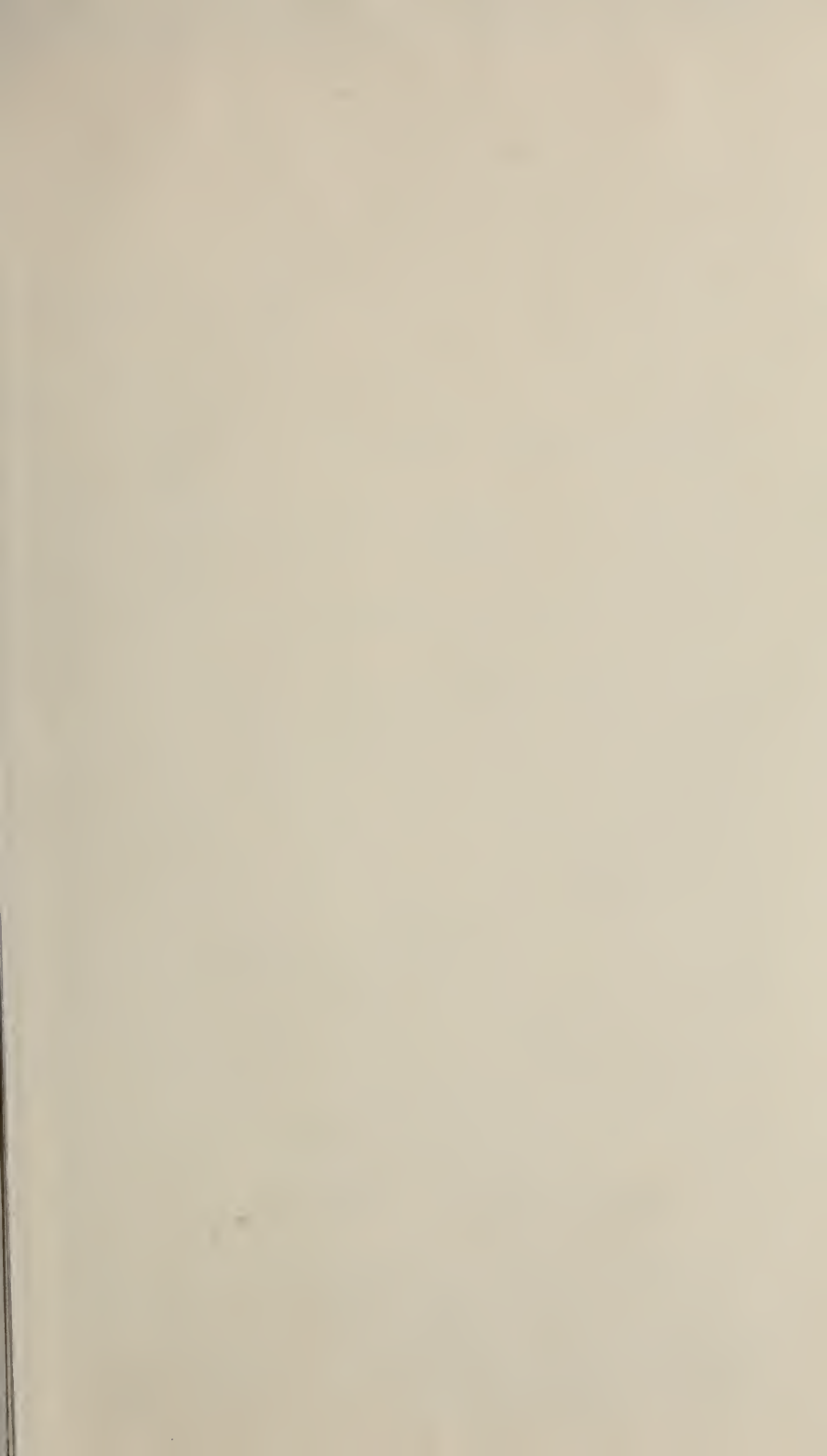
ral Agent of the R. I. Sabbath School Union, inst. pastor of the Middle Street Baptist church, Portsmouth, N. H., April 18.  
 REV. ABISHA SAMSON, inst. pastor at Southborough, Mass., March 26.  
 REV. ANDREW T. FOSS, inst. pastor at Hopkinton, N. H., March 27.  
 MR. G. B. DAY, ord. pastor at Middleton, Vt., March 28.  
 MR. EDWARD BARRASS, ord. evangelist, at Flexington, N. J., March 31.  
 REV. CHARLES MILLER, inst. pastor at Wenham, Mass., April 17.

*Account of Moneys received by the Treasurer of the General Convention of the Baptist Denomination in the United States, for Foreign Missions, from March 25, to April 27, 1833.*

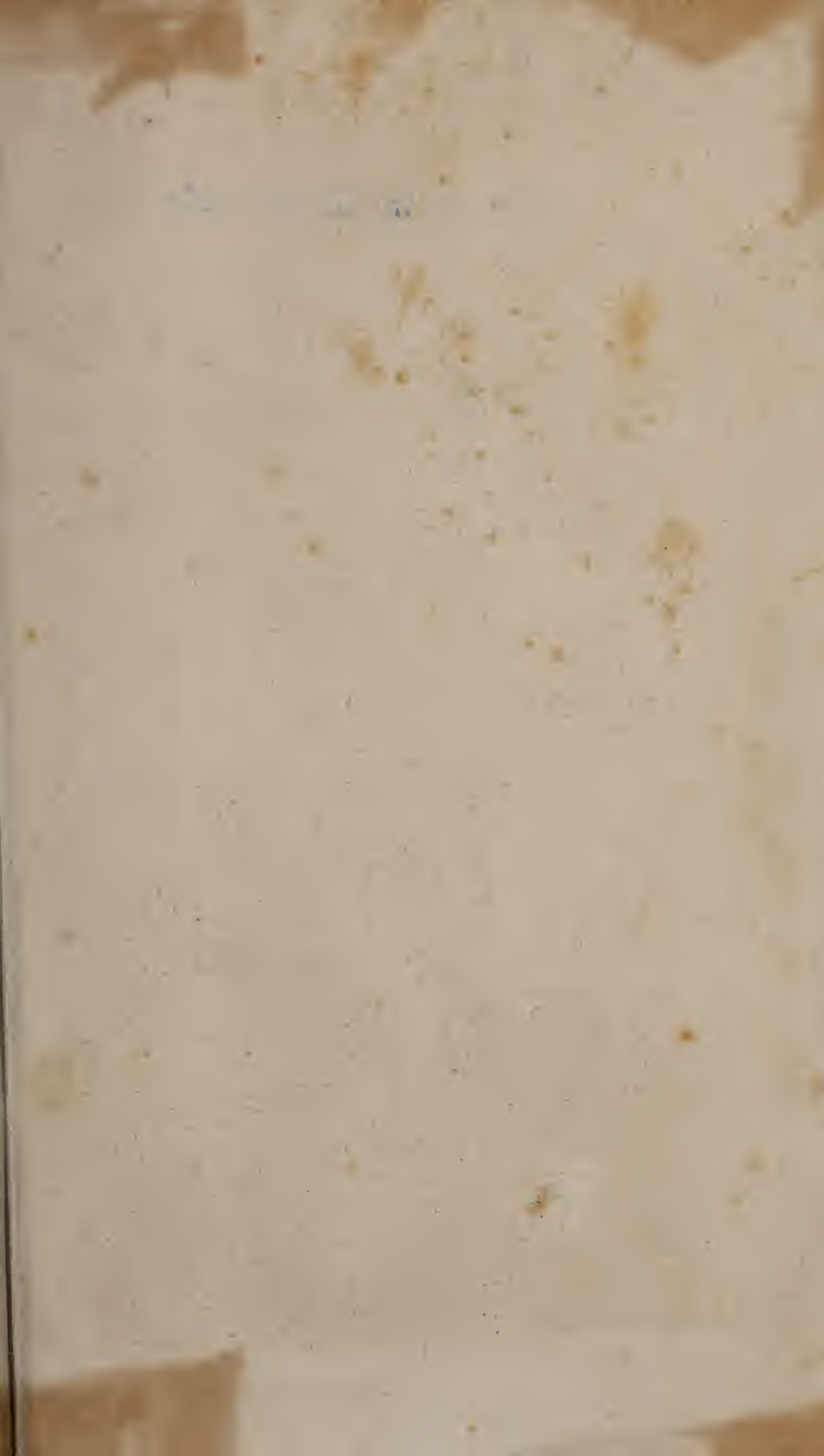
From Rev. Alfred Bennett, collected by him as Agent for the Baptist Board of For. Miss.		1040,67
Granville (N. C.) Missionary Society,	70,	
Avails of two gold rings and watch seal, for Bur. Miss., per Rev. W. H. Jordan,	4,12	74,12
Individuals at Brownhill, Brown County, Ohio, forwarded by Rev. D. W. Lathrop, for Bur. Miss., per Rev. J. Going,		4,
Students and others connected with the Institution in New Hampton, per Mr. N. Marshman Williams,		10,
James Douglas, Esq., Cavers, Roxburyshire, North Britain, £30 sterling, through Mr. Joshua Clibborn, N. York, with premium, amounting to for Bur. Miss., per Wm. Colgate, Esq.		144,
"Richmond African Miss. Soc." for African Mission in Monrovia, per A. Thomas, Esq., Richmond, Vir.		248,32
Hubert Van Waganan, Esq., Treasurer of the American Bible Society, New-York,—being a donation voted by said Society for printing the Bible in the Burman language,		5000,
"Albany Bap. Miss. Soc."—being their annual payment for Bur. Miss.,	100,	
"The Society for the Education of Burman children," for the support, &c. of a Bur. child named M. A. Welch,	25,	
Mr. Friend Humphrey, for the support, &c. of a Bur. child named B. T. Welch,—per Ezekiel McIntosh, Esq.,	25,—	150,
A female friend for Bur. Miss.,		50,
Dea. James Loring, Treasurer of the Boston Bap. For. Miss. Soc., received by him since Jan. 18, 1833, viz:		
Collected at Federal street Baptist Meeting-house, Monthly Concert, Feb. 4,	21,70	
two rings sold for	1,12	
Collected at Baldwin Place Monthly Concert, Feb. 4,	12,36	
ring and thimble sold for	46	
Mrs. H. Lincoln, Treasurer of the Female Primary Miss. Society of Fed. st. church and cong. for educating Burman females,	15,50	
Col. at Nelson for Bur. Miss.,	50	
Mrs. Eliza Smith, Treas. of the Female Primary Society of First Bap. church and congregation, Boston,	15,50	
Monthly Concert at First Bap. Meeting-house, March 5,	10,12	
watch key sold for	1,90	
Monthly Concert at Charles st. Meeting-house, March 5,	5,24	
Mrs. Margaret Chorley, Treasurer of the Female Primary Society, Baldwin Place,	59,50	
Monthly Concert, Baldwin Place, April 1,	10,33	
Do. do. Fed. st. Bap. Meeting-house, April 1,	26,33	
Gold beads and ring sold for	5,56	
Miss Hannah B. Lunt, for translation of the Bible in Burman, per Mrs. Baldwin,	2,	188,12

Rhode Island Bap. Convention, N. Waterman, Jr. Esq., Treasurer, as follows:—		
Collected at the Monthly Concerts of Prayer in the First Baptist Church, Providence,		105,
Do. in the Third do. do. do.		17,
Fall River Baptist Church,		13,
Ladies of the Bap. church and congregation, Warren, R. I.,—the third annual payment for the support and education of a Burman boy, named John C. Welch,		25,
Thomas Munroe of Warren, to aid in the translation and printing of the Scriptures in Burmah,		5,
per Rev. Mr. Pattison,		—
Juvenile Burman School Society, Brooklyn, N. Y., by Mrs. Sarah Crosby, Treasurer, for the support and education of a Burman child, named Sarah Boardman,—per Wm. Colgate Esq.,		165,
Female Miss. Soc. of the South Bap. Church in New-York, to be applied for printing and circulating the Bible in Burmah, by Rev. C. G. Sommers,—per Wm. Colgate, Esq.,		20,
A Female Society in the Fourth Bap. Church in Providence, R. I., being a quarterly payment for the support of a Burman child,—per R. Morey,		50,
James E. Welch for Bur. Miss.		6,25
D. K. McLellan, from the Seneca Bap. For. Miss. Soc. per Wm. Colgate, Esq.	123,50	
Cohansey Church, N. J. for Foreign Miss.	6,25	
Pemberton Church for Bur. Miss., collected at Monthly Concert for Prayer,	10,63	
Bur. Miss. Soc. of Pemberton Bap. Sabb. School,	5,	
Middletown West Branch Fem. Miss. Soc. for Bur. Miss.,	15,	
Burlington Juvenile Soc. for Indian Miss.,	4,80	
General purposes,	32	
A Friend, per Rev. C. C. P. Crosby, forwarded by Peter P. Runyon, Esq., Treasurer of the New Jersey Bap. State Convention, per Wm. Colgate, Esq.,	4,	46,
Oliver Street Female For. Miss. Soc., by their Treasurer, Mrs. M. A. Lee, for Bur. Miss.,	223,21	
Oliver Street Bur. School Society, auxil. to the above, per Wm. Colgate, Esq.	140,	363,21
“Richmond Fem. Miss. Soc.,” for general purposes of Missions, per Mrs. Mary W. Taylor, Treasurer, the amount to be paid annually, to enable the Society to be represented at the Convention.		104,
“Hancock Auxiliary For. Miss. Soc. collected as follows:—		
From the Primary Miss. Soc. in Trenton, Me.,	5,68	
Fem. Miss. Soc. Eden,	8,	
“ “ “ Hancock,	9,96	
“ “ “ Surry and Ellsworth,	14,50	
“ “ “ Bluehill,	10,56	
“ “ “ First church, Sedgwick,	17,43	
“ “ “ Second “	14,22	
Male “ “ Sedgwick,	16,	
Fem. “ “	14,21	
Individuals in Brooksville,	3,88	
Mrs. S. Milliken, Mt. Desert,	1,	
Mr. E. White, Belfast, ,50; Capt. S. Allen, Brooksville, ,25;	75	
A friend in Penobscot, ,26; Mr. Thomas Perkins, do. 2,	2,26	
Mr. Samuel Gray, Brooksville,	1,	
Mr. Isaac Parker, Bluehill,	1,	
Rev. James Gillpatrick, Bluehill, 2; Friends in Bluehill, ,81;	2,81	
Primary F. M. in Trenton,	7,94	
	80	
	—	132,
Received with the above a Box of Clothing, for station at Sault de St. Marie, value by the donors,		10,59
forwarded per Rev. James Gillpatrick, Treasurer.		
From Mr. Nathaniel Kennedy, of Jefferson, Lincoln co. Maine, being the contributions of a few friends, of East Jefferson, for Bur. Miss.,		7,

LEVI FARWELL, Assistant Treasurer.







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